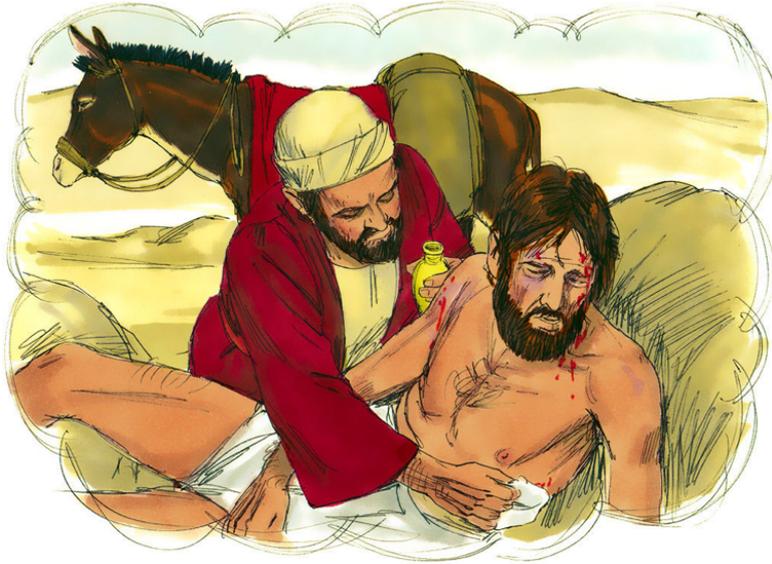


HOME TRAINING

TRAINERS' GUIDEBOOK (FOR HELPERS)



Luke 10:34-35

“And he came to him and bound up his wounds and poured oil and wine on them. And placing him on his own beast, he brought him to an inn and took care of him.”

“And on the next day he took out two denarii and gave them to the innkeeper and said, take care of him; and whatever you spend in addition to this, when I return, I will repay you.”



1 Corinthians 4:17

“Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every church.”

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Preface

This training guideline is intended for the helpers to be equipped to practice home training by shepherding and perfecting their new ones.

We suggest that the helper first pray to the Lord to gain a companion, preferably his/her host (if any), or a serving one from the 2nd Initiative Service Team, or another helper who has carried out a home training. Then with the companion, the helper can pursue the training guidelines (see Section I, II III and IV). After receiving a clear vision and burden of home training from the Lord, the helper can begin the practice by following these steps:

1. Pray to the Lord for a new one (John 15:2)

A new one can be anyone whom you have a burden for, whether a gospel friend, a newly baptized Christian, a Christian brother or sister whom you have not seen for a while, or a seeking Christian not in the church life;

2. Visit the new one to establish a loving and trustful relationship in the Lord (Matt. 28:19, 11:19; Luke 16:9)

Once you receive the name of a new one from the Lord, then **pray specifically** for this new one. Whenever the Lord touches you, **visit** the new one with a companion. Exercise to be Jesusly human when contacting the new one. Invite the new one for meal, coffee/tea, physical exercising, etc. Listen to what they say to you attentively while praying. Do not make any demand. This is **to establish a loving and trustful relationship** in the humanity of Jesus;

3. Secure a commitment (Gen. 9:9, 34:10; Mark 14:24)

Then sign a commitment with your new one. We suggest that you ask the new one to write down the commitment, then take a picture with your new one holding the commitment in the hands, and pray a consecrating prayer;

4. Practice shepherding with flexibility (John 21:15-17)

Then based on the spiritual situation and need of the new one, pray to the Lord and decide which series of home training to begin with. There are 3 levels of home trainings:

- 1) Series #1: Establishing a vital living
- 2) Series #2: Establishing a gospel preaching living
- 3) Series #3: Establishing a prophesying living

You can also use Recovery Version Bible, and any other ministry materials, with twelve lessons as one term. Then you and your new one can start **practicing home training with flexibility**. After each lesson is finished, you can review the lesson with your new one by using the outlines (see Section V, VI and VII). Preferably, the review will be carried out over a meal in a loving atmosphere full of mutuality and interaction with one another. Please also record the date and means of your contact with the new one on the weekly exercise form (see Section VIII). If you are carrying out home training series #2 to help your new one establish a gospel living, you can use the gospel living exercise form (see Appendix I) to record your gospel living practices.

5. Reproduce (Luke 10:34-35)

After 6 lessons are completed, you can begin to encourage your new one to pray for his/her own new one by practicing steps 1-4 under your perfecting. This way your new one can do what you can. This is **reproducing**.

July 2016

2nd Initiative Service Team

The Church of God (Singapore)

Section I: Vision of Home Training and Service of the Helpers

Message 1: The Key to the Success of Home Training

Scripture Reading: Acts 2:42, 46, 47; Eph. 4:12-16; 1 Tim. 4:7-8

- I. The Lord's new way is a dream that we all need to be brought into; if we are faithful by the Lord's mercy to practice the New Testament economy according to the God-ordained way, we will see the fulfillment of this dream —Acts 2:42, 46-47**
- A. The church life in all the cities will be practiced in many homes.
 - B. Regularly, the church life will be going on in all the homes, and the entire church can also come together with everyone functioning.
 - C. Every home can be a station of the gospel, a station of the truth, a station of life, and a station of the church life, and the members of this home can be preachers of the gospel.
 - D. We should practice preaching the gospel according to the God-ordained way, and then we should train the faithful ones who have the way and the burden.
- II. The key to the success of home training—James 1:4; Eccl. 10:10**
- A. It depends on the exercise, not on the speaking; it depends not on how much you have spoken but on how much the new ones have gained—1 Tim.4:7-8:
 - 1. Prophecy is to speak for the Lord, to speak forth the Lord, and to speak the Lord in to others.
 - 2. The old way of teaching evaluates itself by asking “whether the teacher has taught the lesson,” but the new way of teaching evaluates itself by asking “whether the students have learned the lesson.”
 - 3. Effective teaching can be described by four words: listening, asking, practicing, and speaking. First, you must listen carefully to the lesson. Second, you must ask any questions you have. Third, you must practice what you have learned. Fourth, you must speak to others about what you have practiced. After these four steps, you would have really learned the lesson.
 - 4. Many meetings in the past only had the first step (listening) with very little of the following three (asking, practicing, and speaking), so in the end people still have not learned anything.
 - B. This training must be carried out in the way of companionship—Prov.13:20:
 - 1. Our training is to perfect people to do certain things, not just to be clear about certain concepts; to perfect people in doing things, someone must accompany them. For example, in learning writing, someone needs to write alongside the learner.
 - 2. In the home training, helpers must exercise alongside the new ones; the new ones are the trainees, and the helpers are their companions.

3. The helpers should accompany the trainees to have morning revival, to pray, and to read the Bible together, just as someone learning how to run has the coach running alongside them.
 4. With a companion, it would be very easy to build up a daily habit; without a companion, it would be very difficult.
 5. The home training is to shepherd the new ones first in life—exercising to call on the Lord; second, in truth—exercising to pray-read the Word; third, in meetings—exercising to meet regularly; and fourth, in service—exercising to preach the gospel. For every one of these exercises, the new ones need companions.
- C. The participation and mutuality of the new ones—Rom. 12:5; 1 Cor. 14:26:
1. An effective training, an effective education, or an effective perfecting is one that strengthens participation, mutuality, companionship, and repetition.
 2. First, there must be the participation in which everyone has ample opportunity to ask questions or give suggestions; the more questions and suggestions one brings, the more is one's sense of participation.
 3. Second, there must be the mutuality in which everyone has ample opportunity to contribute, help, and balance one another; this is to have much interaction.
 4. Third, there must be the companionship through which everyone learns together; this is why in conducting a home training, we must have helpers to accompany the new ones and follow up with their exercise, because people learn most effectively with companions.
 5. Fourth, there must be the repetition without which people would retain very little; for a training to produce results, one must not be afraid to repeat—Mark 3:12
- D. The helpers must build up a long-term relationship with the new ones—1 Cor.13:4
1. The spreading of life needs a certain amount of time and labor.
 2. We in the Lord's recovery should be laborers and strugglers; anything that needs labor or struggling will not go very fast or grow very fast.
 3. The destiny of Christ's lovers is fruit-bearing, but the vine tree can bear fruit only through suffering and waiting until the proper season comes.

III. If we are willing to take the way of the recovery, we must cooperate with the Lord by living a revived and overcoming life; since we are the saved ones, we must have a revived living, and to be revived is to be enlivened from within to live solely and singly for the Lord —2 Tim. 1:6; 1 Cor. 3:9; 2 Cor. 5:15; 6:1

Message 2: The Weekly Review Meetings

Scripture Reading: Acts 2:42, 46, 47; Eph. 4:12 -16; Heb. 10:25; 14:28; 1 Pet. 3:15; Prov. 22:18

- I. Our goal is that, by the exercise in the weekly review meeting, the helpers and the new ones would continue to coordinate and exercise together steadfastly throughout the week, so that they would enter into a vital companionship after such weekly exercises—Acts 2:42, 46-47; 11:26; Eph. 4:12 -16; Heb. 10:25**
 - A. The meetings are conducted in the homes, where everyone can exercise and function.
 - B. Our goal is not that a few would speak, but that everyone would learn to speak.
 - C. As the saints take up all the services of a meeting, they will become strong and rich.
 - D. Through such meetings, we apply the truth to our practice, and through such a living, we build up vital relationships through such practices.

- II. Before the review meeting, the helper should have prepared snacks, or a simple meal, and the training outline—Luke 14:28; 1 Pet. 3:15; Prov. 22:18**

- III. There should be sufficient fellowship and prayer before the meeting—Rom.15:30; Eph. 6:18; Col. 4:2-3**
 - A. One hour before the meeting, the helper should intercede for the new one.
 - B. The helper should contact the new one to remind him/her of the meeting time and place, and arrange transportation for the new one in need.

- IV. The content of the meeting —Acts 11:26; 1 Cor. 14:26**
 - A. The meeting maybe started by hymn singing or prayer to release and stir up the spirit; the hymn should be chosen according to the subject of the weekly lesson.
 - B. The helper should lead the new one into the weekly lesson by pursuing the outline for 20 minutes.
 - C. In the next 20 minutes, everyone should discuss and practice the weekly exercise:
 1. The helper and the new one should practice the exercise.
 2. Exercise can be done corporately or individually; in particular, the helpers should pair up with the new ones to exercise together.
 3. During the week, the helpers should contact the new ones frequently to exercise together.
 - D. In the last 20 minutes, everyone may discuss the exercise of last week, the lesson content of this week, and the exercise for the coming week; there should be mutual sharing, interacting, and question asking and answering:

V. Follow- up—Eph. 6:18; Philem. 1:4

- A. During the week the helpers should frequently pray for the new ones.
- B. The helpers should frequently contact the new ones, care for their situations, cherish and nourish them, and exercise with them.

Message 3: Finding New Ones

Scripture Reading: Matt. 18:19; John 15:2, 8, 16; 1 Tim. 1:5, 13-16; 2:1, 14; 5:1, 2; Acts 1:8; 2 Tim. 2:2, 14

I. New faces are the life pulse of the small group, so the most important challenge is to bring in new ones—John 15:2, 8, 16

- A. In order for a small group to be successful and blessed by the Lord, it must be full of new ones.
 - 1. New faces (new ones) are the salvation and the life pulse of the small groups.
 - 2. Once there are new ones, we will have the burden and the word to speak.
 - 3. The helpers need to find new ones, new faces, to join this home training.
- B. Beginning with the people around us—Acts 1:8
 - 1. Acts 1:8 tells us to be witnesses “both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.”
 - 2. Today our Jerusalem is our relatives and friends; this is the Lord’s way.
 - 3. Today we should think about nothing but the people around us; we should pray for them, bring them to the Lord, and faithfully testify to them the vision of the vital groups.
 - 4. Soon after, the vital groups, as ripples caused by a stone thrown into water, will begin to slowly spread from the center to the circumference.
 - 5. This is the Lord’s charge as well as His promise to us; as we go out, His economical Spirit will be upon us.

II. We need to make a commitment, that is, to consecrate ourselves—Rom. 12:1, 2, 11

- A. A person can have the opportunity to be perfected only when he is willing to serve, has promised to serve, and has come to serve.
- B. In order to shepherd the new ones effectively, the helpers need to consecrate themselves to the Lord by committing themselves to participate in this home; the helpers need to do the same thing with the new ones.

A Word for the Helpers—The Need for the Home Training

【Day 1】

Let us first talk a little bit about the need for spiritual education. This is the main premise and the reason for why we are talking about home training now. What is the importance and role of home training? Before we talk about home training, we first talk about perfecting itself. What is the place of perfecting in the Lord's recovery, or in God's economy? We did not place enough emphasis on this matter before. A person's salvation and believing into the Lord is his receiving of the Lord's life. However, this life needs to grow. The growth of a Christian is the growth of this life. On the other hand, a person needs to be perfected in all aspects, not just in life, but also in truth. From the point of view of the physical life, then an aspect of his life is lacking. Thus, we must first see the importance of perfecting in the Lord's recovery and in God's economy.

First we need to know, when the Lord Jesus began to minister, much of His earthly ministry comprised of perfecting. In the gospel of Mark, right from the start He was the Man-Savior to fulfill His ministry of the gospel: first, to preach the gospel; second to teach the truth, which teaching is a kind of perfecting; third, to cast out demons; fourth, to heal the sick. Mark 1:21 says, "And they went into Capernaum, and immediately, on the Sabbath, He entered into the synagogue and taught." The footnote on this verse says, "His teaching released the word of light to enlighten those in the darkness of death that they might receive the light of life." The Lord Jesus uses the way of teaching to put the word of life into man. This kind of teaching is not of death. The Slave of God became the Slave to the fallen man. In His ministry, what He carried out was, firstly, to preach the gospel, and secondly, to teach. Here we list all the examples of the Lord Jesus teaching in the gospel of Mark: Mark 2:13, 4:1; 6:2, 6, 30 and 34; 10:1, 11:17, 12:35, and 14:49. These are examples of the Lord Jesus educating the people. In other words, education is a big part of the Slave-Savior's earthly ministry. Then, in Matt. 28, as the Lord Jesus resurrected and ascended to the heavens, He gave His disciples a great commission to disciple the nation to be the Lord's disciples. In verse 20, the Lord Jesus instructed His disciples to "teach them", in other words, to educate these people. So one of the great commissions that the disciples received was education.

In the second half of 1996 in the last class of the Full-Time training Brother Lee conducted, his messages were on vital groups. In one of the messages, he said that our shepherding of people needs to be of two aspects: first is shepherding; and second, teaching. Shepherding is to cherish people with love; teaching is to work all the points of the divine economy into the new ones. This is to educate His disciples in the constitution of the kingdom of the heavens, the outward appearance of the kingdom of the heavens, and the realization of the kingdom of the heavens. The constitution of the kingdom of heavens is Matthew 24 and 25. These are the materials the Lord Jesus taught, the contents of His teaching. He used these to teach. The gospel of John talks about how God entered into man to be mingled with man,

producing an organism. This is another kind of teaching material for the spiritual education of His disciples. Therefore, the Lord Jesus's earth ministry was to impart the spiritual truths, that is, the things that the disciples did not know, into them.

【Day 2】

Last year during the Thanksgiving Conference, we spoke of the needs of the Lord's Recovery in six aspects. The first need was to be purified, to remove all the unclean things. The second was the need for education. They did not know God's laws, so Ezra as the priest-scribe taught His people in God's laws. Thus we see that in God's economy, teaching is very important. Ephesians 4 speaks of the need for four kinds of gifts in the building up of the church: apostles to raise up churches, prophets to speak for God, evangelists to bring the new ones to salvation, and shepherds and teachers, which are two aspects of one kind of person. In other words, the two functions, shepherding and teaching are like the two legs, both are needed for walking. In the past among us, not only were we lacking in the shepherding of the new ones, but we were even more lacking in the teaching of the new ones. There are evangelists among us, so it is not too hard to bring people to salvation. On all the major continents the Lord's Recovery is well accepted, so it is not too big of a problem. Among us, we practice speaking for the Lord, and weekly we exercise to prophesy, to speak for the Lord. However, the newly saved ones, those who were brought in by evangelists, they encounter a gap between the time they are saved and the time when they become normal Christians. Until now we have not paid adequate attention to this gap. This gap is the time for shepherding and teaching, that is, the complete education. Suppose there were only the first three kinds of people? We have the first three kinds of people in Ephesians. If you think about it, how big a lack it would be if there were only the first three kinds of people? We have the first three kinds of people, more or less, but there is a great lack of the last kind of people—the shepherds and teachers. On the one hand, we learn to shepherd people according to Him as the Shepherd. This is very important. But now, we are going to talk about whether having only shepherding is sufficient. It is absolutely inadequate. There is a big lack of teaching the new ones. This is the first point, that is, the importance of teaching.

Second, let's analyze the situation. From the past until now, there is a great problem, and that is that among us we lack a system of perfecting the new ones in the truth—we lack a systematic, regular, persistent and on-going spiritual education. It's like what happens in a nation. The work of education in a nation cannot be done haphazardly. To do the work of education in a country requires the development of educational policies. Once the policies are in place, no matter how many people we have, no matter how many people we have, no matter the size or age of the general population, the same educational system, the founders developed an educational system, from kindergarten, to primary school, to secondary school, to university. It was a system that had not existed before in the thousands of years of Chinese history. In the past, to pursue education in China meant to attend the rural tutoring class. It was at most for a few years. There was some advancement in knowledge. If one wanted to advance further, he would look for a

private tutor and receive some private instruction. But there was no system of education. With the founding of the Republic of China, they began to have a proper educational system. Nowadays, we all take this system for granted. What would happen if we didn't have such a system of education in the first place? Developing and implementing this system is to do the work of perfecting.

The problem we had in the past, and the problem we face today, are the result of us preaching without teaching. In 1984, when brother Lee went to Taiwan to carry out the New Way, he pointed out that in the past we preached, but we didn't teach. The preaching among us was well known, and many came to us because they were drawn by preaching. Starting with brother Nee, we were famous for our preaching. But among us even though we had much preaching, we did not have adequate education. As a result, after many decades of preaching, if you asked someone among us a simple question, such as, "What is maturity in life?" or "What is regeneration?" he would not be able to answer you. The preaching gets better and better, but the students always stay at the same place. After thirty years, their spiritual understanding remains just the same. That is a great failure. This has been our problem. From that time on, we began to take the New Way. We started from the beginning. It was from that time on we began to emphasize the groups, the vital groups and the home meeting.

【Day 3】

In these last few years, the home meetings and group meetings became wide-spread, and we began to have some shepherding. This was a cause for joy, but the nature of most of the small-scale meetings, that is, the nature of the small group meetings, the home meetings, was mainly shepherding. They were weak in teaching. Many times the new ones were lost in the teachings.

For the reason, we must look at the reason we lose people, particular the loss of new ones. Every church preaches the gospel and baptizes new ones. We even report the number of people who were saved. This is not a problem. However, in the past, when we did the statistics, we found the rate of new ones remaining among us after half a year at most ten percent. Our birth rates are not bad, but our survival rates are poor. The birth rates are high, but the infant mortality rates are high as well. We need to face this problem.

We all know that the Lord's recovery is very rich. The ministry is all-inclusive and extensive. The Lord's recovery has stood the test of time. However, there is a high threshold, a high barrier to initial entry: there is a big GAP between the stage of initial salvation, to appreciating this ministry, to affirming this ministry, to even being constituted with this ministry. This is the reason why there is such difficulty to bringing new ones into the riches of the Lord's recovery.

Additionally, even if our new ones stay, it is hard for them to grow. In the beginning, they may grow a little. But after two or three years, they stop growing, or they stop advancing. These are problems that we are facing. So what we would like to bring up for discussion now, Taurus, for us to take heed to, is this matter of spiritual education.

In the church, whether generally in the meetings or specifically in the small group settings, we must pay attention to the spiritual education of the new generation. For the church as a whole, there is a need for every district to conduct this kind of spiritual education. For the small group or home meeting, there is even a greater need for this kind of education. According to Brother Lee, eighty percent of the church life should be carried out in the small groups. In other words, when new ones come in, the small group should be their church life. If spiritual education is not an element of the small group, the advancement of the new ones is limited.

There are a few components to spiritual education. The first consideration is the teachers. Second, for every kind of education, whether it is life-long education, or short-term education, or technical education, there needs to be a definite objective. For instance, after you take a carpentry course, you should have acquired a few denote carpentry skills. If you take a language course, after you finish the course, you should know the basic grammar, or say three hundred vocabulary words. It has definite objectives. Third, it is very important to consider the method of education, that is, the materials to use, whether to conduct them through lectures or small group discussions, whether to conduct them through field trips or classroom teaching, whether it is one-on-one tutoring or a class instruction. In other words, how to work the instructional materials into the students is crucial. Fourth, the focus of our attention is very important. The focus is not the teachers but the students. In other words, it is not just a matter of producing a set of materials and giving lectures, while after the lecture, one cares less whether the students get the material covered in lecture or not. This would be like a scholar giving a set of talks in a Cambridge Lecture series. As long as he had given the lectures and they are published, his job is done. This is a lecturer-centric way of teaching. However, when you are in a primary school or secondary school, the focus is not the lecturer, but the students. When we have PTA meetings, the focus is not on whether the teacher has finished teaching the course material, but whether the student that is, your son or daughter, has learned the material.

【Day 4】

If we want to study the proper way to teach, we must take the student as the focus. Who are our students? Our students are the ones who were born through the gospel. How could these new ones learn? Is our training beneficial to them or not? We must take care of these. Even if one training is helpful, we need to follow up, one month later, three months later, half a year later. How is his progress? If a church were to do a good job on education, she should have a census, every term, every half a year, every year; she needs to do statistics: how many graduates of the first class are living the normal church life now? How many from the second class? From the

statistics, we find out the reasons why a particular class is doing particularly well. Brother Lee said, only God's creation is perfect from day one on. He said let there be light and there was light; there was no need to improve on it. But, what man does always needs improvement. Whatever we do could be improved. However, the metric of improvement is according to the students, that is, how is their progress. After the first year, what is the retention rate of new ones among us? From 10% to 30%? That is good. But how come it's only 30%? Why not 50%? We need to advance in our study, scientifically and objectively, step by step.

In the past, I believe we had thousands of gospel meetings and tens of thousands of people were saved, but how much real increase do we have? We need to put a big question mark on this matter. What is the problem? The problem is not with the evangelists. The problem is with the follow-up perfecting after the gospel. I do not take shepherding lightly. If we only know how to teach, do not perfect, do not help them to exercise their function, this would not result in perfecting of the new ones either. Therefore, we must walk with both legs. Among us there is a lacking in education of the new ones.

What is the objective in our home training? Number one, our objective is that new ones will live a normal Christian life. After a new one is saved, the goal is that he will live a normal Christian life. What is a normal Christian life? Basically there are two aspects: First, a person needs to have some basic knowledge; second, he must have some basic practice, and this practice must be habitual and on-going.

Concerning the basic knowledge there are two points: A, an understanding of the truth concerning the Christian experience, and B, an understanding concerning the basic revelations of the Bible. Concerning practice, there are four points. One, they need to have a daily or weekly habit of getting into the word and the ministry material, and at a very minimum, have daily morning revival. If a new one has not achieved this, we cannot say that he is normal. Two, they need to have some understanding of life. They don't need to be super-spiritual, and we do not require that they have dealt with everything natural. But at the very least, they need to have some knowledge of his spirit. They need to know how to contact the Lord. The Lord must be subjective to them to a certain degree. This is essential. If you want a person to call on the name of the Lord every moment of everyday, that might be very difficult. Frankly, you and I can't call on the name of the Lord every moment of everyday. We don't ask this of the new ones. They need to call on the name of the Lord, pray, touch the Lord to some degree. That's sufficient, but if they do not do any of it, that's not adequate. Three, they must have a habit of meeting. If they do not have a habit of meeting, on the Lord's Day, if they do not sanctify that day, that is not normal. They must sanctify the Lord's Day. That is the very least. Then, they need to go to the meetings. They need to have a habit of seeing the saints every week. Four, they need to testify too there concerning their faith, that is, telling people that they are now a Christian, and preaching the gospel to people or bringing people to the meetings. They need to participate in

this service in the minimum. In practice, new ones must achieve these four points. That is our objective. If we can get them to do these four things, we do a good job of education.

Shepherding doesn't have any requirements, but education needs to have requirements. Many people are confused about this. He brings in a new one and he loves him very much and as a result dares not to require anything of him. But if we don't require anything of the new ones, that is not doing the many favor. You love much but you perfect little. This is the most crucial point in the training. The essence of training is that you must have requirements. Your requirements can be high or low, but you must have requirements. Otherwise, that is not a training. Every field of study, every kind of education needs to have requirements. If you have no requirements, you might as well just come audit a course.

This is why the new ones must sign up/register, because they must pass through some thresholds, enter into some requirements, and enter into some kind of regulations. If he meets the requirements, we give them rewards. If they don't, we encourage them to go on. Those are the basic principle of education. We need to have rewards and encouragements.

【Day 5】

Next, we need to have something to measure their progress. When he completes the subject, we also need to measure the amount of progress in the subject. According to these criteria, we consider what is a reasonable amount of time for training for a new one. "Reasonable" means not too short, and not too long. For a new one, how long is reasonable? Three weeks? Six weeks? Nine weeks? Twelve weeks? Sixteen weeks? Half a year? A year? We think that for new ones, twelve weeks is reasonable. Twelve weeks is equal to three months. This is particularly like course work on the campuses. For most schools, each team is no longer than three months, and it is not too long or too short. We will start with twelve weeks. What I just talked about are concerning the primary goal; that is, to help a new one become a normal Christian, living a normal Christian life.

There is another point concerning the training. In the past we failed to do a good job because we carried out trainings mostly in a unidirectional way. We took the way of preaching in conferences and applied that in the home training. We thought that after we preached, our responsibility was fulfilled. This way overly confidence in our own speaking. Instead, what we need in our meeting is mutuality. Some of our meetings have some degree of mutuality, but that is not enough. For example, in our meetings our hymn-singing is somewhat mutual. We don't just invite a choir to come sing for us, but we all open our mouth to sing together. This is a very good example of mutuality. We should maintain this. Out perfecting should be similarly mutual. Teaching should be done in twenty to thirty minutes. After we finish the teaching it will be the time for mutuality.

When a newly saved one is a newborn, what are the basic things that he needs? To use home training series #1 as an example, number one, he needs to exercise breathing. The spiritual breathing is to call on the name of the Lord. Every practice must come with a knowledge item. To call on the Lord's name they need to know why they need to call. For that reason, the need to know the mingled spirit. Man has a spirit and God is spirit. His fellowship with God is through the spirit--this is the knowledge, or truth part. After he has that knowledge, now he needs to enter the practice, which is to call on the Lord's name. The mingled spirit and calling on the name of the Lord is therefore one unit. The next unit is that God's word is spirit and life. This is the basic understanding about the Bible. After a person has this basic understanding, he needs to enter the practice by pray-reading God's word. This is the second practice. The third practice, concerning the Body of Christ, is meeting. The fourth practice concerning the New Testament ministry is everyone serving. Every topic is a knowledge item plus a practice item. Besides these four points, we need to add one more point, and that is God's economy and man's consecration as a response to it. Every new one needs those four points plus consecration.

As a summary, home training series #1 has twelve lessons, six of which relate to practice, and six of which relate to revelation and truth. Lesson one teaches people to know the spirit and then learn to call on the name of the Lord and to pray. Number two teaches them to know the Bible, appreciate the Bible, and then to know the essence of the Bible and how to contact God. Number three is on being a member of the Body of Christ. The Christian life is corporate and we need to have a meeting life. Number four is on God's New Testament Ministry and its service. Every one of us needs to serve. Additionally, we need to consecrate and love the Lord. These are related to practice. In addition to these practices, we also need to have the revelation and truth concerning our salvation, concerning the triune God, Christ, the Spirit, the church and the kingdom. This way, in twelve weeks we cover practice one week and truth and revelation the next week. Basically, if we could have these basic elements, we reach our goal.

【Day 6】

We need to make a registration form with a detachable portion. The detachable portion is not just a registration form, but a simple pledge. In effect, it is asking the new one to agree to participate in this home training. They have to agree to participate in such exercise and to sign their name to their agreement. We will do this all year round. For example, in the first quarter of the year a new one is saved. Then we build up a loving relationship with them and lead them to participate in home training series #1. Or we can help a saint to establish a gospel living through home training series #2 to gain someone else. Then we perfect such a saint who can conduct a home training with his/her own new one.

The best student-teacher ratio is one to one. But this is impractical, because we always have more than one new ones. For this reason, every time we do this kind of home training we always need many helpers as teaching assistants. To teach new ones actually involves both

teaching and mentoring. Often times we teach them, but we don't mentor them. It's not enough to have only teachers, but we need to have mentors. The helpers teach the materials, and more importantly are responsible for one-on-one shepherding with the new ones. These helpers are the shepherds. Each shepherd should have a lamb. If there are fifty new ones then we need fifty helpers.

Section II: General Guidelines for Helpers

Message 1: Building Up the Vital Relationship

Scripture Reading: Eph. 4:15-16; Col. 2:19; 1 Thes. 2:7-8, 11; John 21:15-17; Matt. 25:1-13, 14-30

- I. We need to perfect the new ones and multiply through the home meetings; home meetings are the best way to multiply—Acts 2:46-47; 5:42**
 - A. To meet according to the new way is to have everyone participate in the meetings; this will change the entire church thoroughly and spontaneously:
 1. In the home meetings, even the unsaved ones can speak, sing, and function; the benefit of the home meetings is that everyone can function—1 Cor. 14:26; Eph. 5:19, Col. 3:16
 2. If the new ones are born and raised in this way, they would never go back to the old way of one man speaking and the rest listening.
 - B. After meeting like this for half a year, a new seeking one will grow to become useful and be able to lead other new ones; as a result, many will be baptized and start to meet and be perfected in the homes—1 Thes. 1:7
 - C. In this way, new ones will grow and learn to function without the leading of pastors or elders, and every home will experience household salvation through such meetings and become a “family” living in a spiritual atmosphere—Acts 2:46-47, 5:42
 - D. Then in their daily life, they will spontaneously preach the gospel to people; this way of multiplication, like that of virus, will be very prevailing—1 Thes. 1:8; Acts 1:8; 8:1, 4-8
- II. The service of “the helpers”, as joints of the rich supply, is to cause every member of the Body to grow up into the Head directly; this is a very important service—Eph. 4:15-16; Col. 2:19**
 - A. To be a good “helper”, we must truly be joined to the Lord and remain in the organic union with Him as our Head for our life supply; we must be renewed day by day and take the lead to enter into the enjoyment of the truth—John 15:4
 - B. Then when we remind others to pursue the truth, the riches we have enjoyed will spontaneously flow out; this flowing out is the rich supply of the joint—Eph. 4:16; Col. 2:19; 1 Tim. 4:16
 - C. If we don’t build up a one-on-one relationship with the new ones, there will be little result even if they are baptized; the key is to bring them into a vital relationship—1 Thes. 1:7-8, 11
 - D. Our focus in contacting and reminding others is to care for the spiritual health of the flock; this is our focus in calling people to contact, remind, and fellowship with them—John 21:15-17
- III. The service of “the helpers” is mainly to contact, supply, remind, and encourage people—Eph. 4:16, 5:29**

A. Contacting—Eph. 4:16; 5:29

1. When calling people, we must first greet them and care for the various things of their daily lives, not first to share the high-peak truths; this is human cherishing, which is part of shepherding.
2. Contacting also includes matching and coordinating people together, that is, finding companions for people so they may be built into the church; they cannot be built into the church until we find companions for them.

B. Supplying—Eph. 4:16; Col. 2:19; Eph. 3:8; 1 Pet. 4:10

1. Supplying is to share with people what we have enjoyed and experienced, whether it is something spiritual or practical; as we share our experience with each other, we are joined together—Phil. 2:1-2
2. Supplying also includes supporting; we often end up talking about problem after problem as we chat about our life, but this is actually a good opportunity for us to support one another and experience a spiritual turning point—1:19

C. Reminding—Rom. 15:15; 1 Cor. 4:17; 2 Pet. 1:12-13; 3:1; Jude 5

1. We need to be deeply impressed with Paul's charge to Timothy: "If you lay these things before the brothers"; today, we should follow the pattern of Timothy to be nourished with the fellowship of the Lord through the ministry and lay these things before the brothers—1 Tim. 4:6; 2 Tim. 1:6, 2:14
2. The fellowship of the reminding service increases the "blood circulation" in the Body and causes the Body and causes the Body to be healthy; the health of the saints depends on the contacting, opening, reviving, and encouraging, which unfortunately are mostly neglected—Acts 2:42; John 12:34-35

D. Encouraging—Acts 23:11; Rom. 1:12; 1 Cor. 14:3; Phil. 2:1, 19; Heb. 10:24-25

1. We need to keep encouraging people, as this is a great element in perfecting others and a positive strengthening to them; sometimes one encouraging and strengthening word can change a person's whole life of service.
2. A striking point in 1 and 2 Thessalonians is commendation—to acknowledge and approve others' progress and achievement; to perfect people, we must approve them within the proper measure at the proper time—1 Thes. 1:2-4, 7-9; 3:1-13; 2 Thes. 1:3-12; 2:13-3:5

IV. The service of "the helpers" also includes supplying testimonies to others; testimonies are a very good way of inciting people to take action—1 Thes. 1:5; 1 Tim. 3:7; Heb. 11:2-12:1

- A. If we want people to do the same thing we do, giving them testimonies is more effective than giving them messages; messages move the heart, but testimonies move the feet—Acts 2:17-38
- B. Experience tells us that testimonies are more effective than messages; testifying is truly a wonderful way of reproduction and duplication—1 Thes. 1:5-9; 2 Tim. 3:10-14

- V. **On the one hand we need to help the new ones to grow in life, and on the other hand we need to help them to function from the day they got saved; we must have such a vision and be assured of this vision—Matt. 25:1-13; 14-30; 1 Cor. 15:58**

Message 2: Producing Spiritual Heirs

Scripture Reading: Gen. 1:28; 17:2-9; Matt. 7:17-21; John 15:2, 5, 16; 1 Cor. 4:15-17; Col. 1:28-29

- I. **Every one of us needs to produce spiritual heirs; having no spiritual heirs is a serious matter—Gen. 1:28; 17:2-9; Gal. 3:7, 29; Matt. 7:17-21; John 15:2, 5, 16**
 - A. The earth and the heirs are two most important things in the Bible; heirs can also be rendered as “seed”—Gen. 1:28; 17:2-9; Gal. 3:7, 29
 1. Genesis 1 records specifically that “God said, Let the earth sprout...herbs yielding seed, and fruit trees bearing fruit...with their seed in them upon the earth” —Gen. 1:11-12
 2. In other words, God created the herbs to yield seed and fruit trees to bear fruit with seed in them; this reveals that if a church produces no seed, no heir, it has no future—Matt. 7:17-21; John 15:2,5, 16
 - B. “My Spirit which is upon you and My words which I have out in your mouth shall not depart from your mouth, nor from the mouth of your seed, nor from the mouth of your seed’s seed, said Jehovah, from now and forever”—Isa. 59:21
 1. According to this thought, Paul changed Timothy: “And the things which you have heard from me through many witnesses, these commit to faithful men, who will be competent to teach others also”—2 Tim. 2:2
 2. Thus, we must not only be able to do things by ourselves, but also perfect others to do the same; we must not only perfect others to do the same, but also perfect them to perfect others as well—1 Cor. 4:15-17; 1 Thes. 1:6-9
- II. **For this, we must first gain a group of people and produce some participants out of them; then out of these participants, we must produce some to be entrusted with our work—Matt.10:1; 2 Tim. 2:2**
 - A. This kind of perfecting can only be done with one person at a time, so there is no need to work on many persons at once; if in half a year you can turn a person from a spectator into a participant, and from a participant to a trustee, then you have succeeded—Matt. 28:20; Acts 20:20, 31
 - B. Life grows naturally through nurturing, watering, and feeding, but function is developed through exercising and training; without training, people’s function cannot be manifested easily—1 Tim. 4:7-10, 15; Heb. 5:14
 1. Whether we are caring for a campus work, the full-time training, or a church service, we all must help people experience what we have experienced and practice what we do; as they practice, they will be perfected—2 Tim. 3:10-11, 14
 2. Spiritual matters are not theories and must be subjectively experienced, like teaching people to swim. Merely teaching the theories of swimming is useless; the most important thing is to jump into the water and swim—2 Cor. 3:6

III. Real perfecting is carried out by our being a pattern—1 Cor. 4:16; Phil. 3:17; 2 Tim. 3:10-11

- A. In the matter of practice, we need coaches much more than teachers; it is sufficient for a teacher to teach in the classroom, but a coach must also go to the field to help people practice step by step—2 Tim. 3:10-11
- B. The Lord Jesus' disciples followed Him for three and a half years and were perfected through His pattern, so the Bible mentions the matter of imitating many times—1 Cor. 11:1; 1 Thes. 1:6-7
- C. Today in practicing the God-ordained way, we must be patterns in order to lead others into the same thing and perfect them practically—1 Cor. 4:16; Phil. 3:17; 2 Tim. 3:10-11, 14; 2 Thes. 3:9

IV. As helpers, we need to fill out the exercise record to bring in the proper fellowship within the group—1 Tim. 4:7-10, 15; 2 Tim. 2:5; Acts 2:46; Rom. 16

- A. We need to have face-to-face contact with the new ones several times a week to build up a one-on-one relationship with them and help them enter in to the exercise—Acts 20:17-38
- B. Filling out the exercise record is an important part of the training as well as an exercise of the spiritual life; without filling out the record, there would be no way to account for actual exercise, and the training would also lose its meaning and effect—1 Tim. 4:7-10, 15; 2 Tim. 2:5
- C. Filling out the exercise record is not just for numbers but also for building up the proper fellowship within the group—Acts 2:46; Rom. 16
 - 1. Many think that to be a good reminder is just to collect all the statistics; actually, the corporate God-man living does not depend on statistics, but on the proper fellowship and relationship within the group—Rom. 16
 - 2. Human relationships grow out of a normal environment, like a flower which can only blossom in a proper environment with sunshine, air, and soil—1 Tim. 2:2; Acts 9:31
 - 3. The purpose of filling out the exercise record is thus to create a proper environment in which the relationship between us and the new ones can be nurtured—1 Thes. 2:17

V. The spreading of life needs a a certain amount of time and labor; if you do not till the ground, sow the seed, water, and add fertilizer, the seeds may not grow well; thus, there is the need of proper, adequate labor with a sufficient amount of patience—1 Cor. 3:6, 9; 2 Tim. 2:6; Rom. 15:16; Col. 1:28-29; Rev. 1:9

- A. Perfecting people needs time, so we should not expect to do a quick work with instant results—1 Thes. 1:3; 2 Cor. 6:4

- B. The way to perfect people is not through methods but patterns. We must first gain a group to be perfected, and once they become patterns, they may influence others; only then can there be spreading and multiplication —2 Tim. 2:1-2
- C. Paul, in Colossians 1:29, uses the word “struggling” to describe our labor in the gospel; we in the Lord’s recovery should be laborers and struggling ones— Col. 1:28-29; Rev. 1:9

VI. The truths we preach may be spiritual, without any emphasis on education; however, since they are truths, there inherently is a good deal of substance that is educational in nature. Since it is educational, there needs to be an educational system

- A. Perfecting the new one to establish a vital living: Series #1.
- B. Perfecting the new one to establish a gospel preaching living: Series #2.
- C. Perfecting the new one to establish a prophesying living: Series #3.

**Section III: Specific Guidelines for
Helpers to Practice Home Training
Series #2**

Message 1: The Vision of Home Training Series #2

Scripture Reading: Matt. 28:19; Acts 2:46-47; 1 Cor. 9:23; Rev. 3:2; 1 Tim. 4:15; Eph. 4:22-24; Rom. 12:1, 15:16

- I. We must see a clear vision: as a Christian on the earth today, we must be a person who goes out to visit people to preach the gospel, at least once a week—Matt. 28:19**
- A. In the Scriptures, especially in the first three Gospels, there is the principle that Christians must be persons who go; in the Gospels we are called by the Lord to come, and we are commanded by the Lord to go—Matt. 4:19; 28:19; Mark 16:15
1. The God-ordained way for gospel preaching is not for us to invite people to come and listen but for us to go and bring salvation to people—Luke 19:10; Acts 16:13
 - a. In Genesis at Adam's fall, God came to find him; God was the first "door-knocker"—Gen. 3:8-9
 - b. The New Testament reveals the example of the Lord Jesus Christ in visiting man; in the Gospels, we can see the Lord sending the disciples.
 2. Christians are people who constantly come and go; after coming to the Lord, we must go to the nations for the gospel, to gain their souls—Matt. 28:19
- B. Most Christians are not balanced persons; the coming and going Christians are sound, normal Christians.
1. Some Christians learn how to come to the Lord all the time, but they forget to go; we must include gospel preaching as an item to balance our Christian life—Lev. 22:23; John 15:2, 16
 2. If we have not preached the gospel in several days, we are not balanced; if we are going to practice a proper church life, our church life and the Christian life of every brother and sister must be balanced by gospel preaching—Matt. 7:17-20
- C. Gospel preaching should not be an occasional matter; we need to preach the gospel regularly as a part of our Christian life—Acts 2:46-47; 1 Cor. 9:23; 2 Tim. 4:2
1. Our main burden is to drop the old, traditional way of preaching the gospel and to pick up the God-ordained way of preaching the gospel as a part of the Christian life.
 2. We have to save sinners and offer them to God as spiritual sacrifices habitually, regularly, and constantly; just as we take three meals a day regularly, we have to preach the gospel regularly and constantly—1 Pet. 2:5
- II. We may accept the Lord's ordained way, but we do not have much exercise or practice of it; our urgent need is for all of us to be in the exercise and practice of preaching the gospel in the God-ordained way—Rev. 3:2; 1 Tim. 4:7, 15**
- A. What we need today is not merely to know what the new way is, but to exercise in the new way; we may agree with the new way, but this does not mean much; we must also exercise and practice it—James 1:22; 1 Tim. 4:7, 15

1. In anything we do, we get to know how to do it not by birth but by learning; if we do not learn or practice, we can never know how to do something—v. 15
 2. We have heard enough messages; now we need practical exercise, practical help, in order to practice the things that they have heard; we will be successful if we will be faithful to go out for two to three hours every week, week after week, for forty-four weeks a year—Phil. 4:9; 1 Cor.15:58
- B. We should be trained until we get into the trained way and the trained way gets into us; if we practice this way, our visiting people will not be in vain—Eph. 4:12; 2 Cor. 13:9, 11
1. The most successful way is a trained way; our own way is natural, and the natural way of doing anything will not be successful; we must make up our mind not to visit people in our own natural way—1 Cor. 3:12; Gal. 5:25
 2. Even in playing ball, we must be coached; we must do everything according to the coach's instruction, and we have to practice until that instruction gets into our being and becomes something that is "in our blood."

III. If we mean business with the Lord, we must try our best to build up in the church a habit of going out to reach people, a habit of preaching the gospel by visiting people; if one-fourth of the saints could be raised up to carry out this burden, we will gain a consistent yearly increase—Eph. 4:22-24

- A. An overcoming church in the Lord's recovery must have some who have the habit of door-knocking; one-fourth of the saints should go door-knocking every week; whether or not this is difficult for us depends on our habit—Matt.9:17
1. Everything with human beings depends on habits; as soon as something becomes our habit, we feel that it is good, but when we are not accustomed to doing something, we feel uncomfortable with it; we have the habit of meeting in the old way; hence, we feel that it is very good—Rev. 3:17
 2. The problem is that we have never built up a habit to labor persistently over a long period of time; we expect to learn the new way, practice it for two months, and gain a lot of fruit; otherwise, we get disappointed; we must all learn to take the slow way of fruit-bearing—2 Tim. 2:6
- B. If we are to see a gospel-preaching custom built up among us, we must rise up and take this word and practice it week by week, trying our best to learn in every aspect—1 Tim. 4:7, 15
1. We should not excuse ourselves by saying that we were born to be a certain way; we need to pray, "Lord, grant me to have a change in contacting people. I don't like to contact people. I don't have this kind of disposition. So You have to transform me, Lord."
 2. This is similar to the way a language is picked up by a race of people; eventually, a foundation with a certain custom becomes established; when such a custom has been

built up, it will be easy for all the brothers and sisters in the Lord's recovery to bear fruit.

IV. Today we cannot merely listen to messages and be excited for a while; we have to make an agreement before the Lord by consecrating ourselves to Him in a practical way; if we are willing to preach the gospel, we have to consecrate ourselves to the Lord and set aside a time for door-knocking once a week—Rom. 12:1; 15:16

- A. The Scriptures teach us that whenever we are going to do something specifically, we need to consecrate ourselves again for that very specific purpose; even though we may have consecrated ourselves many times, we still need to consecrate ourselves once again purposely and specifically for this matter.
 - 1. The church not only must preach the gospel but must touch the gospel spirit; the only way is for us to have a fresh consecration.
 - 2. In order to recover the gospel, we have to recover consecration; both things have to be absolute in us; once we stop our consecration, the spirit of the gospel will stop—Rom. 12:1, 11; Luke 12:49
- B. If we do mean business with the Lord to take the God-ordained new way, we should practice it regularly and consistently; we should not do too much or too little, but we must have a particular schedule.

Message 2: Being Filled with the Holy Spirit Outwardly

Scripture Reading: Luke 24:47-49, Acts 1:4, 8; 2:4; 10:44; 1 Cor. 12:13; Acts 2:13; 1 Cor. 2:4

- I. The Lord not only has commissioned us with the gospel, charging us to preach it; He has also given us the power that enables us to preach the gospel; the power of the gospel is the poured out Spirit—Luke 24:47-49**
 - A. Before His ascension, the Lord told the disciples to wait in Jerusalem until the Holy Spirit would come upon them; after the Spirit came upon them, they would go to be His witnesses in Jerusalem as a start and unto the remotest part of the earth, as the consummation of His ministry in the New Testament—Luke 24:49; Acts 1:4, 8
 1. On the day of resurrection, the Spirit of life, the essential Spirit, was breathed into the Lord's disciples (John 20:22); then on the day of Pentecost, the Spirit was poured upon them economically (Acts 2:4, 17)
 2. The disciples were filled (*pleroo*) inwardly and essentially with the Spirit for their Christian living, and were filled (*pletho*) outwardly and economically with the Spirit for their Christian ministry—13:52; 2:4.
 - B. What we received when we were saved was this Spirit: He is the Spirit of life within us for our living; He is also the Spirit of power upon us for our work—Rom. 8:2; 2 Tim. 1:7
 1. This is because the Spirit is a complete Spirit—He is the Spirit of life and also the Spirit of power; when we believe in the Lord and call on His name, immediately we are saved, and the Lord as the Spirit comes into us to be our life and also descends upon us to be our power—John 7:39; 14:17; Luke 24:49
 2. As proper, normal Christians, we need life and power; life is for the Christian walk and living, and power is for the Christian work and service—Eph. 5:18; Acts 13:52; 4:8, 31.
- II. The baptism in the Holy Spirit is an accomplished fact; the right way to receive the outpouring is to have a proper standing with the Body and to claim it by faith—Acts 2:2; 10:44; 1 Cor. 12:13**
 - A. The Holy Spirit has poured Himself upon the Body, and we are members of the Body, so we make our relationship with the Body right, and we stand in this right position, claiming this baptism and taking it by faith—Acts 8:15-17
 1. After the Lord ascended to the heavens, He baptized the first part, the Jewish part, of His Body into the Holy Spirit on the day of Pentecost; then in the house of Cornelius, He baptized the other part, the Gentile part, into the Spirit.
 2. By doing this, the Lord as the Head already has baptized His entire Body into the Holy Spirit; thus, the baptism in the Holy Spirit is an accomplished fact—1 Cor. 12:13.

- B. We must realize that all these things have been accomplished by the Lord; do not listen to the other voices, which say that we must tarry, fast, cry, or even roll, jump, or exercise our mouth to speak in tongues in order to receive the outpouring.
- C. Now we must simply receive it by faith, saying, “Lord, You have ascended to the heavens and have poured down Your Spirit upon the Body. Lord, I am a member of that Body, and I have the standing, the liberty, and the right to claim what You have poured down”; this is the gospel, and we should happily receive it by faith—Heb. 11:1

III. Our power for the preaching of the gospel depends on our enjoyment of this all-inclusive Spirit—Acts 2:13

- A. We have to enjoy the Lord; once we enjoy the Lord, the Lord becomes breath and a storm wind to us; the storm wind brings the great cloud, and the great cloud brings the consuming fire; this is power—Ezek. 1:4
 - 1. Before we preach the gospel, we should pray to contact God and to enjoy Him; this is to “wait”; by praying and waiting we enjoy God—Luke 24:49, Acts 1:4
 - 2. Peter said in Acts 6:4, “We will continue steadfastly in prayer and in the ministry of the word”; to pray is to contact God, and to be in the ministry of the word is to release the Lord’s gospel to others.
- B. If we are going to receive, enjoy, and experience the Spirit, we need to repent and we have to obey—Acts 2:38; 5:32b
 - 1. We do not need to beg Him to give us the Holy Spirit since the Holy Spirit has been given already; what we need to do is make a thorough repentance with a thorough confession before Him—1 John 1:9
 - 2. We have to repent of all of our sins, our weaknesses, our filthiness, our mistakes, our wrongdoings, our offenses, and whatever is an evil and sinful thing in the eyes of God, toward God, and toward man—Acts 24:16
 - 3. Do not go to the Lord in a rough way; it is not sufficient to tell the Lord, “Lord, You know I am sinful. I don’t have the time to confess everything, but thank You that You shed Your blood and Your blood washes me”; in order to have a fine forgiveness, we must make a fine confession, confessing to the Lord in a detailed way—Matt. 12:36-37
- C. Then experientially we will be filled within and without with the Spirit as the ultimate consummation of the Triune God; then we will rise up and become so buoyant—*Hymns* 505 stanza 3.

IV. We need to ask the Lord to bring our entire being into the light to be dealt with by Him to become a person of power, full of the Spirit within and without—1John 1:5-10; 1 Cor. 2:4

- A. We should not merely pray for the power; the power is there to be appropriated by us, but who are we, what are we, and where are we?—Isa. 6:5

1. We may be dirty, never dealt with, proud, criticizing others, offending our wife, despising the elders, and rebelling against the church; we may be feeble in this way, and yet still be zealous for the gospel.
 2. We cannot be a prevailing one to preach the gospel if we are this kind of person; to handle the gospel is a most holy thing; this could never be done by anyone whose hands are dirty.
- B. If we are going to be a prevailing one, we need to go to the Lord every day to get ourselves adjusted, cleansed, enlightened, exposed, and rebuked, not by man's words but by the Lord's Spirit directly; the Lord has no chance to deal with us unless we pray—1 John 1:5-10
1. When we pray, we should not be occupied with our work or with other things; we should not even be occupied with gospel preaching; we have to keep ourselves absolutely free and open to the Lord.
 2. We must let Him come in for at least ten minutes to speak to us, to enlighten us, to point out to us all our shortcomings, sinfulness, evil, and impure thoughts; we must ask Him to bring our entire being into the light for a full and utter exposure of our real condition.
- C. This kind of prayer would make us prevailing; as a purified and chastised person, when we open up our mouth, every word will be a word of power, and whatever comes out of our mouth will be powerful; even our voice will be powerful because our person will be power —1 Cor. 2:4
1. This will be the case because through our prayer we have been saturated by the cleansing One; this is why a word spoken by one person is powerful, and the same word spoken by another means nothing.
 2. Prayer makes us another person, a person of power; such a person of prayer will be full of the Spirit within and without.

Message 3: How to Witness to People

Scripture Reading: Acts 1:8; 4:20; 22:15; 1 John 1:1-3; Num. 11:29; 1 Cor. 9:16-17; 14:31

I. Every believer is a witness of the Lord; a witness does not need eloquence or even any gift—Acts 1:8; 1 John 1:1-3

- A. In Acts 1:8 the Lord said that the disciples would receive power to be His witnesses; this shows that every believer should be a witness of the Lord.
 - 1. A saint may think that he cannot do anything if he is not an apostle, prophet, evangelist, shepherd-teacher, elder, or deacon; however, he surely can be the Lord's witness.
 - 2. God's desire is that we speak: everyone must speak the word of God, everyone may speak the word of God, and everyone is able to speak the word of God.
- B. Acts 22:15 says, "For you will be a witness to Him unto all men of the things which you have seen and heard"; from this we see that the basis of witnessing is what we have seen and heard.
 - 1. A witness is one who sees and then testifies.
 - 2. To different degrees, we all have seen the Lord and His grace and mercy; since we have seen the Lord, we can be His witnesses by speaking one sentence or one message; in the eyes of the Lord there is no difference.
- C. In fact, unbelievers do not pay much attention to how we speak; they want to hear our testimony.
 - 1. Although our testimony may not have a spectacular aspect to it, such as the salvation experience of a notorious criminal or of a person with a long and serious illness, it is still a genuine experience; we should never underrate our experience; it may be a treasure to an unbeliever.
 - 2. When gospel friends come to us, they may not have a strong impression of a gospel message, but they will never forget the testimonies they hear because these testimonies are full of subjective experience.

II. We all should witness to our friends, relatives, and acquaintances of what we have seen and heard, and bring them to the Lord—Acts 4:20; 22:15

- A. No tree will sprout without further growth; likewise, no one can have God's life without begetting more life; those who never witness to sinners are probably in need of others witnessing to them.
 - 1. The channel of the Holy Spirit, the channel of life, has two ends; one end is toward the Holy Spirit, toward life, and toward the Lord, while the other end is toward man; the living water will never flow if the end toward man is closed.
 - 2. Many people are powerless before God because the end toward the Lord is not open; but many more people are powerless because the end for witnessing and leading others to Christ is closed.

- B. New believers must learn from the very beginning to witness to people and bring them to the Lord; never be lazy in this matter; if a believer does not open his mouth from the very beginning, after a few days he will form a habit of keeping his mouth closed, and then it will take much effort to turn the matter around.
 - 1. As soon as a person believes in the Lord, he should make a resolution before the Lord to lead men to the Lord; everyone should have a record of how many souls he will save in a year and begin to pray for them.
 - 2. From the very beginning of our Christian life, we should learn to win souls by various means; platform preaching can never replace the personal work of leading people to the Lord.

III. Examples of witnessing:

- A. Going into the city to tell others—John 4:1-42
 - 1. Once a person is saved, he should tell others what he has seen and understood immediately; do not speak what you do not know, and do not give a long discourse; just tell them what you know.
 - 2. Do not speak anything beyond what you know or beyond your present situation; that may stir up arguments; present yourself to others as a living witness; they will have nothing to say.
- B. Going home to tell other—Mark 5:1-20
 - 1. After we are saved, the Lord wants us to tell our family, neighbors, relatives, friends, and colleagues that we are now a saved person.
 - 2. In order to witness to our family, we must show them the great change in our conduct; we must show our family what a wonderful change has been wrought in our lives since we believed in the Lord; only then will they listen to us.

IV. The Lord's witnesses are those who speak; therefore, we must exercise to go on in the word of the Lord and to speak the word of the Lord at all times; we should pray to the Lord every day and should testify whenever there is opportunity— Num. 11:29; 1 Cor. 9:16-17; 14:31

- A. If we read the Bible often, even daily, and also pray-read it often, month after month and year after year, we will have an accumulation of the Word within us; we must also exercise to speak the word of the Lord, to speak the truth, and to speak the gospel, not only in the meetings, but also in our daily life.
- B. The power of the gospel comes through prayer; if we want to preach the gospel, we must pray thoroughly; we need to pray until we are saved—Acts 6:4
 - 1. If we are thin-skinned, we need to pray in order to be saved from our shyness and bashfulness when we want to preach the gospel; when we preach the gospel in this way, we experience salvation.

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2. We need to pray much so that we may be delivered from any form of pre- occupation; when we are released, we will be able to release others.

Message 4: How to Visit and Contact Gospel Friends

Scripture Reading: John 15:2; Matt. 18:19; 1 Tim. 4:15; John 4:1-26, 35-38; 1 Cor. 9:16-17; Luke 14:21-23

- I. History tells us that if any Christian group neglects the gospel, no matter how spiritual it may be, eventually it will come to an end—John 15:2**
- A. This is our burden: for years we have listened to messages, been edified and built up, and are clear concerning the truth, but what we are lacking is the preaching of the gospel.
 - 1. We all need to change our concept: we should not be spiritual only for the sake of being spiritual; rather, our spirituality should be for the preaching of the gospel.
 - 2. For the Lord's recovery of Christ as our everything, the position given to the Holy Spirit, the Body life, and the practical expression of the local churches, we must first preach the gospel.
 - B. For a family to flourish and for any society to have a future, there must be a younger generation; similarly, for the church and the Lord's work to have a future, we must bring people in and continually multiply.
 - 1. If we pursue only spirituality, the fullness of Christ, and visions and revelations, yet have no increase in number all year, how will we raise up and build up local churches?
 - 2. Some may say, "We care only for quality, not quantity"; however, this is a deceptive word, because we cannot have quality without quantity; if five thousand people are saved, at least five hundred may eventually go out to testify for the Lord.
 - C. We should take the balanced way, which begins with the preaching of the gospel, saving sinners, bringing them to the church, edifying them spiritually, and leading them to have the growth in life, all of which results in the building up of the church and the coordination of the Body; in this way the Body of Christ is brought forth.
- II. We all need to practice door-knocking and visiting people; this is the first item we should practice—Matt. 28:19**
- A. If we have seen the need for us to preach the gospel, and we are burdened, we should pray and fellowship with some who are close to us and then go; we do not need to wait for anyone but should just go.
 - 1. Where shall we go? We can go anywhere! We should go to visit people by knocking on their doors.
 - 2. If we decide to wait for others, heaven and earth may pass away before they pick up the burden to preach the gospel; we should not wait, but should just gather one or two who are close to us to go with us.
 - B. We also must give ourselves to be trained (discipled) in how to talk with people and how to bring people to the Lord—Acts 1:8

1. To be discipled is to get out of the natural way and take another way; for someone to play the piano properly, he must be willing to be tutored, “discipled”; furthermore, he has to practice many hours to become discipled.
 2. In the four Gospels, the Lord Jesus did not talk to people in a natural way, because He did not speak from Himself; instead, He spoke His Father’s word.
 3. Jesus was the first one to be discipled; He was the Father’s disciple—John 12:49
- C. We must exercise and practice, and we even have to learn how to be coached by our companions; we need to consider whether people would be caught by our way of talking to them—Hag. 1:5; 1 Tim. 4:15
1. We must learn to be adjusted; as we practice, we will improve week by week.
 2. We have to study and be patient, always learning and always trying; we should never be disappointed or discouraged, but should always exercise to be encouraged.

III. We must take the Lord Jesus as our example to live the life of the gospel— John 4:1-26, 35-38

- A. The Lord Jesus performed no miracle, used no eloquence, and exercised no special skill in preaching; rather, He spoke with people in a simple way; we must all learn to speak in this way.
1. We may simply read the Gospels and learn of the Lord Jesus how to contact people; the Lord spoke in a normal way with the abundance of life.
 2. The Lord Jesus went to Samaria in a very normal way and waited at Jacob’s well for someone to draw water; then He asked her for water, not in the way of preaching or of a movement but as part of His normal daily living.
- B. If Christians will have a normal living of the gospel, it will be sufficient for each one to bring only one person to the Lord each year.
1. The Lord Jesus spent time to gain one man and spent some more time to gain one woman; He reaped not in large numbers but one by one.
 2. The Lord Jesus sovereignly and wisely used the illustration of a harvest to portray the proper preaching of the gospel; a harvest comes about through tilling the ground, sowing, watering, and caring for the crop for a certain amount of time—vv. 35-38
 3. It is not right to expect a great revival that suddenly brings in a thousand people; we should awake from this kind of dream, realize what the proper gospel life is, and live it out in the church.

IV. We all must exercise our persistence, patience, and faith to visit and preach the gospel to people and to establish a habit of preaching the gospel by door-knocking— 1 Cor. 9:16-17; Luke 14:21-23

- A. Although we may not oppose the new way, we may not practice it persistently; we cannot go out to visit people just for a period of time and expect to gain quite a number for the Lord.

1. If we baptize a number and still do not bring one into the church life, we must exercise the Lord's persistence, patience, and faith.
 2. If each saint gains one new one every three years, the church will have a thirty-three percent increase yearly; according to my study, no church on this earth has ever increased consistently by thirty-three percent for many years.
- B. In each locality, from the beginning of the year to the end, at least one-fourth of the saints should go out door-knocking; this is the secret of the blessing on the church; we must establish this kind of living in the local churches.

Section IV: Supplemental Reading for Helpers

Message 1: The Lord Pasturing His Flock for Its Satisfaction and Rest

Scripture Reading: S.S. 1:2-8; 2:16; 6:3; John 21:15-17; 1 Pet. 5:2; 3:7; Acts 16:31; Josh. 24:15

- I. “Tell me, you whom my soul loves, where do you pasture your flock? Where do you make it lie down at noon?”—S.S. 1:7a**
- A. Song of Songs 1:2a says, “Let him kiss me with the kisses of his mouth!” For the Lord to kiss us is for Him to show His love to us.
 - B. After asking the Lord to show His love, the seeking one immediately realizes His love and says, “For your love is better than wine. / Your anointing oils have a pleasant fragrance; / Your name is like ointment poured forth; / Therefore the virgins love you”—S.S. 1:2b
 - C. If we ourselves are drawn by the Lord, then others also will run after Him —S.S. 1:4
 - D. She realizes that she needs feeding, satisfaction, and rest, and she wants to know where to find it:
 - 1. To follow the footsteps of the flock is to follow the church.
 - 2. If she follows the flock, the church, she will find the place where the Lord feeds His young goats.
- II. “If you yourself do not know, you fairest among women, go forth on the footsteps of the flock, and pasture your young goats by the shepherds’ tents”—S.S. 1:8**
- A. The “shepherd” is Christ, the “tents” are the churches, and the “young goats” are the new believers.
 - B. Under the Lord as the Chief Shepherd there are many other shepherds; the many shepherds pasture their young by their tents, that is, where they live.
 - C. To shepherd the believers is very crucial for their growth in the divine life—S.S. 6:3
 - 1. The Lord is pasturing all His seekers as lilies, taking care of them, feeding them, and shepherding them that they may grow—S.S. 2:16
 - 2. While we seek to feed on the Lord, we have to feed others; we have to take care of our “young goats”—John 21:15-17; 1 Pet. 5:2
- III. “My beloved is mine, and I am his; He pastures his flock among the lilies” (2:16); “I am my beloved’s, and my beloved is mine; He pastures his flock among the lilies” (6:3); “I am my beloved’s, and his desire is for me. Come, my beloved, let us go forth into the fields; let us lodge in the villages. Let us rise up early for the vineyards; let us see if the vine has budded, if the blossom is open, if the pomegranates are in bloom; there I will give you my love” (7:10-12)**
- A. Where can we find the Lord’s love? We can find it as we care for new ones.

- B. Caring for people helps us to get out of ourselves. If you are in yourself, you cannot care for others; caring for people helps us to get out of ourselves.
- C. The more we come out of ourselves, the more we see the Lord; the more we come out of ourselves, the more we see the Lord's need and even the needs of the whole earth.
- D. The more we shepherd people, the more our heart is enlarged; the more we shepherd people, the more we are able to love all kinds of people.
- E. As the Lord continues to work on us, and as we continue to come out of ourselves, we will be able to love people, whether they are younger or older than us; we will be able to love the students and even those with whom we couldn't communicate. We can love because the Lord's love has filled us.
- F. In the lover's working together with her Beloved, there is a mutual love giving forth its fragrance between them as a couple loving each other, signifying the bridal love between the lover of Christ and Christ, and in their working places there are plenty of fragrant and choice fruits, new and old, which she stores up for her Beloved in love.

Ministry Excerpts:

The Lord is working as the Shepherd to build up the church by shepherding His flock (21:15-17; 10:16). There are three aspects of the Lord as the Shepherd: the good Shepherd (10:11), the great Shepherd (Heb. 13:20), and the chief Shepherd (1 Pet. 5:4). Shepherding is not for individuals; it is for the flock. The flock is the church, and the church is the building. By reading John 21 and 1 Peter we can see that shepherding is for the building of the church.

Stirring Up the Disciples' Love toward Him

In 21:15 the Lord Jesus said to Simon Peter, “Simon, son of John, do you love Me more than these?” The Lord was here restoring Peter’s love toward Him. Peter did have a heart to love the Lord, but he was too confident of his own strength, his natural strength. His love for the Lord was precious, but his natural strength had to be denied and dealt with. The Lord allowed him to utterly fail by denying Him to His face three times (18:17, 25, 27) so that his natural strength and his self-confidence might be dealt with. Furthermore, Peter had just taken the lead in backsliding from the Lord’s call. His natural confidence in his love toward the Lord must also have been dealt with by this failure. Since he might have been somewhat disappointed, the Lord came to restore his love toward Him, to charge him with the shepherding of His church, and to prepare him for his martyrdom, so that he would not follow Him with any confidence in his natural strength.

In chapter twenty-one, Peter was humble and very low. Undoubtedly he was quite disappointed. Thus, the Lord came in to recover, strengthen, and restore him. It is quite meaningful that, in front of all the other disciples, the Lord asked Peter, “Do you love Me more than these?” The Lord seemed to be saying, “Simon, have you forgotten that a few days ago you said, in the presence of all the others, that although they would forsake Me, you would follow Me to death? That was your word. Now, Simon, I ask you if you love Me more than these do?” If I had been Peter, I would not have had the face to say anything. Peter simply replied, “Yes, Lord, You know that I love You” (v. 15). Peter could not answer the Lord with a clear word, for he was in a very perplexing situation. He did not say, “Lord, I love You,” or, “Lord, I don’t love You.” How would you have answered the Lord if you had been Peter? Would you have said, “Yes, Lord, I love You more than all of these”? Would you have said, “Lord, I’m sorry I don’t love You,” or, “Lord, I’m sorry that I boasted and was unable to fulfill it”? Peter had lost his self-confidence and could say nothing except, “Lord, You know that I love You.” In other words, Peter seemed to be saying, “I don’t know whether I love You or not. Lord, You know. If I say that I love You, I know that this does not mean anything. Formerly, I told You that I loved You, but I failed. In fact, You told me that I would fail and deny You three times, and it was so. Now, Lord, it is up to You. You know— I don’t.” Here we see a man who had become a tested and broken person.

Charging Them with Lamb-feeding and Sheep-shepherding

After restoring Peter's love toward Him, the Lord Jesus charged him, saying, "Feed My lambs," "Shepherd My sheep," and "Feed My sheep." The first twenty chapters of the Gospel of John stress the matter of believing in the Son that we may have life (3:15). But in this chapter it is not a matter of believing but of loving. The fruit-bearing in chapter fifteen is the outflow of the riches of the inner life. Here the lamb-feeding is the nourishing with the riches of the inner life. In order to feed others we need to enjoy the riches of the Lord's divine life. This requires that we love Him. To believe in the Lord is to receive Him, and to love the Lord is to enjoy Him. The Lord came as life and as the life supply to us. We need to have faith in Him and love toward Him. According to the Gospel of John, these are the two requirements for participating in the Lord.

Lamb-feeding is by the nourishing with the riches of the inner life, and sheep-shepherding is for the building of the church. Shepherding is for the "flock" (10:14, 16), which is the church (Acts 20:28). Therefore, it is related to God's building (Matt. 16:18). Later, in his first Epistle, Peter indicated this by saying that growth, by feeding on the pure milk of the Word, is for the building of God's house (1 Pet. 2:2-5) and by charging the elders to shepherd the flock of God (1 Pet. 5:1-4). The growth by nourishing is for the building. The Lord is still working with His disciples in this way. Today, by lamb-feeding and sheep-shepherding, the Lord is working with us for the building of the church.

By considering three chapters, John 10, and 1 Peter 2 and 5, we shall see that feeding the lambs and shepherding the sheep are for the building up of the church. According to John 10, the Lord laid down His soulful life that His sheep might have His divine life and be brought together as one flock. To bring all His sheep together as one is truly the building. In 1 Peter 2, Peter says that we, as newborn babes, must be fed with the pure milk of the Word that we might grow up to be built up together as a spiritual house. Finally, in 1 Peter 5, Peter, as one of the elders, charges the elders to care for the sheep by feeding and shepherding them. Feeding the sheep is different from shepherding them. In 21:15 the Lord said, "Feed My lambs"; in 21:16, He said, "Shepherd My sheep"; and in 21:17, He said, "Feed My sheep." To shepherd means to take care of the sheep, and to feed means to supply food to the sheep. While we are serving the Lord today, we must not only care for His sheep, but also feed them with spiritual food. It is not sufficient simply to care for and to look after the brothers and sisters; we must also feed them. In verse 15 the Lord said, "Feed My lambs," and in verse 17 He said, "Feed My sheep." By this we see that both the young believers and the more matured believers need the feeding. If the Lord has committed to us the burden of His flock, we must be sure to do two things—to feed them and to care for them. (Life-study of John, msg. 49)

Message 2: The Father's Loving and Forgiving Heart, and the Savior's Shepherding and Seeking Spirit

Scripture Reading: Ezek. 34:4-5; 12-31; Eph. 5:29; 1 Tim. 1:15; Eph. 1:7; John 10:10; 1 Cor. 15:45b; 1 Cor. 12:13; Rev. 22:1; Psa. 36:8; Isa. 61:1 -2; Luke 4:18-19; Matt. 9:9-13; Zech. 10:1; Psa. 23

- I. The lack of the Father's loving and forgiving heart and of the Savior's shepherding and seeking spirit is the reason for our barrenness —Ezek. 34:4-5**
 - A. We need to have a change of concept through being disciplined to have the divine concept, the concept that is according to the Father's loving heart and the Son's shepherding spirit.
 - B. Our shepherding should be according to God's love toward the fallen human race; the fallen human race is joined with Satan to be his world in his system, but God has a heart of love toward these people—John 3:16
 - C. We need to be shepherds having the loving and forgiving heart of our Father God in His divinity and the seeking, finding, shepherding spirit of our Savior Christ in His humanity.

- II. The content of God's entire New Testament Economy in His complete salvation is Christ as the Son of Man to cherish us and as the Son of God to nourish us— Eph. 5:29; 1 Tim. 1:15; Eph. 1:7; John 10:10; 1 Cor. 15:45b**
 - A. We need to cherish people in the humanity of Jesus; to cherish people is to make them feel happy, pleasant, and comfortable—Matt. 9:10
 - B. We need to nourish people in the divinity of Christ; to nourish people is to feed them with the all-inclusive Christ in His full ministry in three stages —Matt. 24:45-47

- III. The Lord's shepherding in life brings us into the enjoyment of His blessing—Ezek. 34:11-31; Luke 15:3-10; Matt. 9:36; John 10:11; 21:15-17; Heb. 13:20; 1 Pet. 5:3-4**
 - A. The Lord brings His sheep to their own land and to the high mountains, the heights—Ezek.34:13- 14
 - B. The Lord brings His sheep back to the streams, and He feeds His flock by the streams—v. 13
 - C. The Lord brings His sheep back to the good and rich pasture and causes them to lie down—34:14- 15
 - D. The Lord binds up the broken one and strengthens the sick one—34:16a
 - E. The Lord exercises righteous judgments among God's recovered people—34:17-22

- IV. In the matter of shepherding and caring for people, we need to practice persistently, regularly, ordinarily, and according to a specified time—Acts 2:46; 6:4**

- V. Through His shepherding the Lord brings us into the enjoyment of His blessing and causes us to become a source of blessing under the showers of blessing—vv. 26-27a, 29; Zech. 10:1**
- A. First, we ourselves enjoy the Lord's blessing, and then the Lord will cause us to become a source of blessing to others so that they may be supplied —Ezek. 34:26
 - B. The unique blessing is the Triune God, and this blessing comes to us through the dispensing of the divine Being into us in His Divine Trinity—the Father, the Son, and the Holy Spirit —Eph. 1:3-14
 - C. Psalm 133 reveals that a living in which we, the brothers, dwell together in oneness causes God to come in to bless us with the anointing Spirit, the watering grace, and the eternal life.
 - D. The day must come when we realize that in our work, in our Christian life, and in our church life everything depends on the Lord's blessing—Eph. 1:3
 - E. The normal life of a Christian is a life of blessing, and the normal work of a Christian is a work of blessing—Num. 6:23-27; Matt. 5:3-11; 24:46; John 20:29; Gal. 3:14; 2 Cor. 9:6; Rom. 15:29

Ministry Excerpts:

Being Steadfast in Practicing

We should not carry out the home meetings sporadically; rather, we should do it steadily and continually, fifty-two times a year. Even though there may be conferences, trainings, and joint meetings, we should try not to interrupt the time of our home meeting. If one thousand homes in the church in Taipei maintain such a practice, the long-term impact and benefit will be immeasurable. I hope the elders will have a clear vision. (*Crucial Words of Leading in the Lord's Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way*, ch. 6)

In order for the gospel teams to carry out a successful work, they must go out in a regular and consistent way. All school teachers know that students must attend school regularly. If the school term is four and a half months long, the students must go to their classes daily and weekly. Occasionally within one school semester students may need to ask for a leave of absence or remain home due to sickness. That is common and excusable. However, if the attendance of a class often ranges from a high of sixty to a low of thirty, it will be difficult for any proper lessons to be taught to that class. If our gospel team attendance is not regular, we may have results, but those results will not be satisfactory.

According to my own experience, only one place where I labored had satisfactory results—Chefoo, my hometown. I also worked for a while in the nearby town of Tsingtao and had a great part in the work in that church. After spending time in Shanghai for quite a long time, I went to Taiwan. From 1950 on, I labored in Manila in the Philippines every year for at least three or four months. Then I came to the United States. In conclusion, I realized that the situation was the same everywhere. Generally speaking, although the teachings we gave were not so adequate, the saints were very responsive. They accepted the teachings and did something to put them into practice. However, the results were not satisfactory. This was due to the fact that our kind of service was not carried out in a regular way. Every class that achieves satisfactory results must be regularly attended. A class of forty-five today and thirty-five tomorrow could not be successful. (*Talks concerning the Church Service, Part Two*, ch. 8)

Being Steadfast and Regular

All of us know that students at school must learn to study in a regular way. No student can successfully finish his schooling by studying one night until midnight and not studying at all for the next few days. He needs to receive the proper instruction. Therefore, he must faithfully do his homework for two hours each day. By studying a few hours a day in a regular way, he will surely be a top student.

Those who go out to visit people should go in a regular way, according to their vow to the Lord. We should make this a kind of habit. As the descendants of Adam, we are all the same.

One day our wife may make us very happy. Due to this we are more than excited to go out. We pray and become filled with the Spirit and go out rejoicing. Another day we decide to go out visiting, but a few minutes before we go, our wife does something to make us unhappy. So we decide not to go. Whether we are happy or unhappy, up or down, we must endeavor to keep our vow to the Lord. No appointment, friends, telephone calls, or even weather should stop us from going out. If we are not consistent in our going out, our labor will never be successful. We must have an attitude that we will not be disappointed. If we do not gain anyone this week, then we will go out next week just the same. A carpenter who does his carpentry work in a regular way will soon produce a coffee table or a chair. However, with many of the dear saints, their good reports and testimonies are like pieces of wood piled up, but where is the furniture? (ch. 10)

Practice regularly, ordinarily, and According to a Specific Time

Strictly speaking, we do not need everyone to serve the Lord with their full time. According to the natural law in God's creation, we cannot work continuously for twenty-four hours a day. Throughout the course of development in history, human beings have come to the conclusion that the most suitable way for our human life is to have eight hours for work, eight hours for sleep, and eight hours for eating, resting, taking a walk, exercising, or engaging in other activities, which consist mostly of recreation and amusements. Without recreation or amusements, it is difficult for human beings to feel pleasant, but most recreation and amusements lead people to commit sins and do evil. As Christians and as those who love the Lord, we also need to have a part of our time in our living for recreation and amusement. Our recreation, our amusement, is our church life. What a joy it is to come to the meetings to have mutual fellowship with the brothers and sisters, singing, praying, and testifying! When there is no meeting, we can go to preach the gospel to lead people to salvation, or we can visit the new ones to nourish them in their homes, bring them to the small group meetings to perfect them, and bring them to the Lord's Day meeting, teaching them how to prophesy in the meeting. This is our most noble "amusement."

I believe that according to God's arrangement, every brother and sister can afford at least two nights every week either to visit people for gospel preaching, to nourish the new believers, to bring them to the small group meetings, or to help them to learn to prophesy. If we can do this every week, we will have a normal Christian life. If we live in this way, we can bring at least two people to the Lord every year and equip them to be perfected...We must do this regularly, ordinarily, and according to a specified time; we should neither be overly zealous nor indifferent. This is to live the normal Christian life, which is the church life in the Lord's recovery today. (*The Church Life in the Lord's Recovery Today*, ch. 5)

Message 3: Pasture Your Young Goats by the Shepherds' Tents

Scripture Reading: 1 John 1:16a; John 21:15-17; Matt. 18:19-20; John 15:16-17; Eccl. 4:12; S.S. 1:7-8

- I. In order to minister life to others and maintain our victory for the building up of the church, we must have a revived living and a labor in shepherding that flow out from our love for the Lord—1 John 5:16a; John 21:15-17**
 - A. Day by day we need a fresh consecration and direct touch with the Lord by which we speak to Him and He speaks to us; every morning we should allow the Lord Jesus, our Sun, to rise up in us so that we can be renewed—Lev. 6:12-13; Mal. 4:2; Psa. 119:147-148; Prov. 4:18
 - B. We need to be dealt with thoroughly by the Lord under His light, having a thorough repentance and confession in His presence; if we listen to the Lord in His dealings with us, we will have a timely word to rescue others and sustain the weary ones—Eph. 5:14; 1 John 1:7, 9; Isa. 50:4-5; Exo. 21:5-6
 - C. We must pick up a burden to care for unbelievers, young believers, new believers, and weaker believers—Matt. 4:19; John 21:15-17; S.S. 1:7-8
 - D. We must have a genuine heart of love and care for others as a nursing mother and an exhorting father; the disposition of our new birth is one that sacrifices our self, our soul, and even our lives for the care of others—John 3:16; Mark 10:45; 1 Thes. 2:7, 11; 2 Cor. 12:14-15; 1 Cor. 9:22

- II. Love, interest, burden, and prayer are the crucial and basic elements of normal shepherding—Matt. 5:43-48; 1 Cor. 13:1-2, 13; Col. 1:9**
 - A. If we do not have love, interest, burden, and sufficient prayer for people, our shepherding would not be effective.
 - B. According to our inborn nature, most of us are uninterested in people. We do not like people, nor hope to be bothered, invited, or visited by them; rather, we prefer to live on the mountaintop. This is our natural inclination. But, if we remain in this condition, we are finished as far as God's building is concerned—1 Cor. 3:12, 15
 - C. We need to love the new ones as the Lord loves them, being interested in them and caring for them; then, we need to be burdened for them and have sufficient prayer—John 3:16; 21:16; 1 Sam. 12:23; Col. 1:3

- III. Whether it is in a church, a district, a group, or a particular service, a nucleus of serving ones is always indispensable; this nucleus is the fishing boat—Matt. 18:19-20; John 15:16-17; Eccl. 4:12**
 - A. Prayer is the first thing that we should care for —Matt. 18:18-20
 1. If the core members can gather once a week just for prayer, this will be very good.

2. They should pray and fellowship with one another and decide whom should they contact.
- B. The nucleus needs to have a clear goal—to save people and make them part of their nucleus— Acts 2:42, 46-47

IV. The Twelve-Week home training helps the new ones to grow and advance in life, truth, and the gospel—Eph. 4:13; 1 Tim. 2:4; John 15:16

- A. Series #1: Establishing a vital living
 1. The Mingled Spirit and Calling on the Name of the Lord
 2. Judicial Redemption and Organic Salvation
 3. The Word of Life and Pray-reading the Word
 4. The Triune God’s Revelation and His Move
 5. God’s Economy and Consecrating to the Lord in Love
 6. The Revelation and Experience of Christ
 7. The Body of Christ and the Meeting Life
 8. Knowing the Holy Spirit and Being Filled with the Spirit
 9. Serving the Lord and Preaching the Gospel
 10. The Truth and Practice of the Church
 11. The God-ordained Way and Being Revived Every Morning
 12. The Truth of the Kingdom and Christ ’s Second Coming
- B. Series #2: Establishing a gospel preaching living
 1. Praying with Spiritual Companions
 2. Making a Prayer List to Pray for New Ones
 3. Making Friends for the Gospel
 4. Witnessing for the Lord
 5. Preaching the Gospel Using The Mystery of Human Life
 6. Consecrating for the Gospel
 7. Being Filled with the Holy Spirit
 8. The Key to Success in Door Knocking
 9. Follow-up Visit and Shepherding
 10. Practicing Persistently to Build Up the Habit of Gospel Living
 11. Feeding the Babes in Christ
 12. Bearing Remaining Fruit
- C. Series #3: Establishing a prophesying living
 1. The Church as the House of the Living God
 2. Being Sanctified on the Lord’s Day
 3. The Lord’s Day Meeting
 4. Singing Praises
 5. The Bread-Breaking Meeting
 6. Eating the Bread and Drinking the Cup to Remember the Lord

7. The Recovery Version of the Holy Bible and the Holy Word for Morning Revival
8. The Prophecy Meetings
9. Everyone Prophecy for the Lord
10. The Children's Work and the Young People's Work
11. Laboring on Christ in our Daily Life
12. What Are We?

V. At the manifestation of the Chief Shepherd, those who shepherd willingly and faithfully will be rewarded with the unfading crown of glory; Christ as the Chief Shepherd is taking care of the shepherding of His churches. When He comes back, He will reward the faithful ones who cooperate with Him —1 Pet. 5:14

Ministry Excerpts:

The whole plan of redemption involves the uplifting and glorification of man. When we really come to understand the Word of God, we will realize that the term children of God is not so weighty as the term man, and we also will realize that God's plan, selection, and predestination have a glorified man as their objective. When we see the place that man occupies in the purpose of God, when we see man as the focus of all His plans, and when we see how the Lord humbled Himself to become a man, we will learn to appreciate all men. When our Lord was on earth, He said, "For even the Son of Man did not come to be served, but to serve and to give His life as a ransom for many" (Mark 10:45). The Lord's word is clear. The Son of Man came to serve many. Many does not refer to the church or to God's children, but to all men. Furthermore, He did not say that the Son of God came to serve, but the Son of Man. Here we see the Lord's attitude toward man.

A serious problem with many who are engaged in God's work is their total lack of love and respect for man, and their total failure to realize the value of man in God's sight. Today we feel as if we have attained great heights when we begin to love God's children. Formerly we did not love anyone. Now that we can love the brothers a little, we feel as if we have done a tremendous thing. But, brothers and sisters, this is not enough. We need to be enlarged by God; we need to see that all men are precious to God. Whether or not we will build up a good spiritual work depends on how much we love man and how much interest we have in man. What I want to know is not whether we are interested in a few particularly intelligent men, a few who in one way or another are outstanding, but whether we are interested in man in general. This is a matter of great importance. The Son of Man's coming firstly implies that the Lord was intensely interested in man; He was so interested in man that He became a man. The Lord was very interested in man, but what is the extent of our interest? We may not think much of this or that individual. But how does our Lord look on those people? The Lord said that the Son of Man came. This means that He came into the midst of men as the Son of Man. It also means that He is interested in man, that He has a feeling for man, and that He has a high regard for man. He so values man that He took the place of a man in order to serve men. It is amazing that many of God's children have little concern for men. We cannot help but be somewhat indignant about this apathy. Brothers and sisters, do we know the meaning of the phrase the Son of Man did not come to be served, but to serve? We should ponder these words before the Lord. They tell us that Christ cared for man. Brothers and sisters, it is absolutely wrong for anyone to say, "I am among men, yet I have no interest in them whatsoever."

An interest in man is a basic requirement in the life of every worker. This does not mean that one picks out certain individuals and develops an interest only in them. It does not mean that one can be exclusively interested in and affectionate towards certain men. It means an interest in all men. We must pay attention to the Lord Jesus, whose outstanding characteristic is a feeling

and a love for all men. He was so interested in man that He could say, “The Son of Man did not come to be served, but to serve.” If we go to a certain place and insist on not being served by the men there but instead serve them, we are not far from the attitude we are talking about. This would put us on the right track with the right stand. Brothers and sisters, God's servants cannot reserve their love just for their brothers. A worker of the Lord is a total failure if he selfishly reserves his love for his brothers. Brotherly love is not the first thing on our list. It is something in addition to our love for all men. We have to have a love for all men. John 3:16 says, “God so loved the world.” What does the world refer to? It refers to everyone in this world, including unsaved ones and those who have no knowledge of God. God loves the world; He loves everyone in this world. This is the meaning of God so loved the world. If God loves everyone yet you do not, or if you extend your love only after a person has become a brother, your heart is different than the Lord's, and you are not qualified to serve God. Your heart must be broadened to the extent that you love everyone and are interested in every man. As long as someone is a man, you should be interested in him. This is the only way to serve God. (*The Character of the Lord's Worker*, ch. 2)

Section V: Outlines for Home Training Series #1

Lesson 1: The Mingled Spirit and Calling on the Name of the Lord

Scripture Reading: Zech. 12:1; Rom. 8:16; 10:12-13

I The mingled spirit:

- A. The spirit of man is ranked with the heavens and the earth.
- B. Our spirit as the center of our entire being is our reality.
- C. God is Spirit, and those who worship Him must worship in spirit.
- D. If we want to contact God, we must use our spirit.
- E. We need to open up our mouth, open up our heart, and open up our spirit.

II Calling on the name of the Lord:

- A. “Jesus” means the salvation of Jehovah, or Jehovah the Savior.
- B. “Christ” means the anointed One to fulfill God’s eternal purpose.
- C. We enjoy the Lord by calling on His name.
- D. Calling on the name of the Lord is to pray with our spirit; it is our spiritual deep breathing.
- E. When you call “O Lord Jesus”, He comes.

Reference: *The Holy Word for Morning Revival: Topics for New Believers*, Vol. 1, Chapter 2

Lesson 2: Judicial Redemption and Organic Salvation

Scripture Reading: Rom. 3:23-24; 5:10; 12:2

I. Judicial redemption:

- A. The complete salvation of God has two aspects: the judicial aspect and the organic aspect.
- B. The judicial aspect is the aspect related to the law.
- C. God's law is established according to God's righteousness.
- D. God's righteousness is God's way of doing things.
- E. The application of God's righteousness is to give us peace in our heart.
- F. God has dealt with the problem of our sins, and His Son's resurrection has become the evidence of this work.

II. Organic salvation:

- A. The organic aspect of God's salvation is the purpose of God's salvation.
- B. It is through the life of God to carry out God's salvation, including regeneration, shepherding, dispositional sanctification, renewing, transformation, building up, conformation, and glorification.
- C. Regeneration is a washing in God's salvation.
- D. Transformation is the metabolic function of the life of God in the believers.

Reference: *The Holy Word for Morning Revival: Topics for New Believers*, Vol. 1, Chapter 1

Lesson 3: The Word of Life and Pray-reading the Lord's Word

Scripture Reading: 1 Pet. 2:2; Eph. 6:17-18a

I. The Word of life:

- A. The Bible is the word of life as the explanation, definition, and expression of God.
- B. The Bible testifies concerning Jesus Christ.
- C. We should fully receive every word of the Bible by faith.
- D. The Bible as the Lord's word is our bread of life.
- E. We can receive nourishment, supply, and life from the Lord's word.
- F. As newborn babes, we need to long for the guileless milk of the word.

II. Pray-reading the Word:

- A. Receiving God's Word by means of prayer is to pray-read God's Word.
- B. We can contact God Himself through pray-reading the Word.
- C. We can enjoy God as food through pray-reading the Word.
- D. We need to use our spirit to pray-read the Word.
- E. We need to pray-read with others.
- F. Four key words for pray-reading: quick, short, real, and fresh.

Reference: *The Holy Word for Morning Revival: Topics for New Believers*, Vol. 1, Chapter 3

Lesson 4: The Triune God's Revelation and His Move

Scripture Reading: Gen. 1:26a; Matt. 28:19; 2 Cor. 13:14; Eph. 3:9

I. The revelation of the Triune God:

- A. God is uniquely one but has the aspect of three—the Father, the Son, and the Spirit.
- B. The Father, the Son, and the Spirit coexist simultaneously, coinhere, and are inseparable from eternity to eternity.
- C. The Three—the Father, the Son, and the Spirit—are one.
- D. The reason for God being triune is so that He can dispense Himself into us.

II. The move of the Triune God:

- A. The Triune God's speaking becomes His written word.
- B. The Triune God's word contains and conveys His divine revelation.
- C. God being triune is for dispensing.
- D. The Triune God moves in His divine revelation and according to His divine revelation.
- E. The Triune God's move is for the accomplishment of His eternal economy.

Reference: *The Holy Word for Morning Revival: Topics for New Believers*, Vol. 2, Chapter 8

Lesson 5: God's Economy and Consecrating to the Lord in Love

Scripture Reading: Eph. 1:9-10; 1 Cor. 6:20; 1 Pet. 1:8

I. God's economy:

- A. A Christian who loves the Lord must see God's economy.
- B. God's economy is God's household administration, God's plan and arrangement.
- C. The content of God's economy—to dispense God Himself into His chosen people in His Trinity, for the producing of the church as the kingdom of God, consummating in the New Jerusalem.
- D. "God became man that man may become God" is the essence of the entire Bible.

II. Consecrating to the Lord in love:

- A. We need to cooperate with God's economy by consecrating ourselves to Him in love.
- B. God loves us and has bought us with the price of His blood.
- C. Consecration is the transfer of ownership.
- D. Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who love Him.
- E. May we all be passionate lovers of the Lord Jesus.

Reference: *The Holy Word for Morning Revival: Topics for New Believers*, Vol. 1, Chapter 4

Lesson 6: The Revelation and Experience of Christ

Scripture Reading: Matt. 16:16; Phil. 3:8; Eph. 3:17; 1 Cor. 6:17

I. The revelation of Christ:

- A. The Person of Christ (who He is)—He is the Son of God, who is God (the complete God), and the son of man, who is man (the perfect man).
- B. The work of Christ (what He does)—creating, becoming flesh, being crucified, being resurrected, ascending, fulfilling His heavenly ministry, coming again, establishing the millennial kingdom, and consummating the New Jerusalem.
- C. We need to pursue to know Christ.

II. The experience of Christ:

- A. He who is joined to the Lord is one spirit.
- B. The dimension of Christ is His breadth, length, height, and depth.
- C. We need to let Christ make His home in our hearts.
- D. The Triune God is dispensing Himself into the tripartite man.

Reference: *The Holy Word for Morning Revival: Topics for New Believers*, Vol. 2, Chapter 9

Lesson 7: The Body of Christ and the Meeting Life

Scripture Reading: Rom. 12:5; Eph. 1:23; Heb. 10:24-25

I. The Body of Christ:

- A. The church is the Body of Christ, composed of many members.
- B. The church is an assembly called out by God.
- C. Not only must we know Christ; we must know the church as well.
- D. We should have the consciousness of the Body.
- E. The local church is the manifestation of the Body of Christ on earth.
- F. We need to live in the Body of Christ to receive all the supply of the Body.

II. The meeting life:

- A. Meeting is God's ordination for the believers.
- B. Meeting is a requirement of the spiritual life.
- C. Meetings should enliven people and revive their spirit.
- D. Corporate grace is found in the meetings.
- E. Mutuality is the characteristic of the Body.

Reference: *The Holy Word for Morning Revival: Topics for New Believers*, Vol. 1, Chapter 6

Lesson 8: Knowing the Holy Spirit and Being Filled with the Spirit

Scripture Reading: Matt. 28:19; John 20:22; Eph. 5:18; 1 Cor. 12:13

I. Knowing the Holy Spirit:

- A. The Holy Spirit is the third of the Divine Trinity as the ultimate consummation of the Triune God.
- B. The Father is the source, the Son is the course, and the Holy Spirit is the Triune God reaching and entering into the believers.
- C. In resurrection, Christ became a life-giving Spirit.
- D. The Spirit as the current of the heavenly electricity applies all that God is to us.
- E. Today, the Spirit is “installed” in us.
- F. Whenever we call on the Lord’s name, our spirits are “switched on” and we can experience all that God is.

II. Being filled with the Spirit:

- A. To be filled in our spirit is to be filled with the essential Spirit.
- B. The Spirit’s inward filling is more precious than His outward filling.
- C. We should allow the Holy Spirit to fill every room of our being through thorough prayer and confession every day.
- D. We need to practice calling on the Lord and speaking the Lord all day to be filled with the Holy Spirit.
- E. We should not quench the Spirit nor grieve the Spirit, but must obey the Spirit.

Reference: *The Holy Word for Morning Revival: Topics for New Believers*, Vol. 2, Chapter 10

Lesson 9: Serving the Lord and Preaching the Gospel

Scripture Reading: Rom. 12:1; John 15:16

I. Serving the Lord:

- A. All redeemed ones need to serve God.
- B. The motive for serving the Lord is love for the Lord and God's compassion.
- C. The meaning of serving the Lord is to live to the Lord; we should make serving the Lord the center and goal of our lives.
- D. The reward for serving the Lord is being honored by God and enjoying the joy of the Lord.
- E. All the New Testament believers are priests to serve God.

II. Preaching the gospel:

- A. The gospel is Christ, who is the consummated Spirit reaching us for our enjoyment.
- B. The gospel is the entire revelation of God's New Testament economy.
- C. We should live uniquely for the gospel.
- D. The Lord has appointed us to go forth and bear fruit and that our fruit should remain.
- E. We should pray, confess our sins, and deal with our sins to be filled with the Holy Spirit.

Reference: *The Holy Word for Morning Revival: Topics for New Believers*, Vol. 1, Chapter 7

Lesson 10: The Truth and Practice of the Church

Scripture Reading: 1 Tim. 3:15; Eph. 5:25; Rev. 1:11; Rom. 14:17

I. The truth of the church:

- A. The church is the called-out assembly, the Body of Christ, the counterpart of Christ, the House of God, and the new man.
- B. The Body of Christ is uniquely one universally.
- C. The fellowship of the Body of Christ is also uniquely one universally.
- D. We must keep the universal oneness of the Body of Christ.

II. The practice of the church:

- A. The universal Body of Christ appears in various cities as local churches.
- B. One city has only one church in order to keep the oneness and to prevent division.
- C. The churches should not be divided into sects or denominations.
- D. They should take God's eternal economy as their center to bear the unique testimony of Christ.
- E. There should be righteousness, peace, and joy in the Holy Spirit as the reality of the kingdom of God.

Reference: *The Holy Word for Morning Revival: Topics for New Believers*, Vol. 2, Chapter 12

Lesson 11: The God-ordained Way and Being Revived Every Morning

Scripture Reading: 1 Tim. 2:4; Rom. 15:16; Lam. 3:22-23; 2 Cor. 4:16

I. The God-ordained way:

- A. The Four steps of the God-ordained way—begetting, nourishing, perfecting, and building up:
 - 1. Begetting—going out to contact people.
 - 2. Nourishing—caring people in home meetings.
 - 3. Perfecting—teaching and perfecting in group meetings.
 - 4. Building up—prophesying in church meetings.
- B. The God-ordained way is the way God ordained to practice God’s New Testament economy.

II. Being revived every morning:

- A. The first step in the exercise of the spirit for morning revival—calling on the name of the Lord.
- B. The second step in the exercise of the spirit for morning revival—pray-reading the Word.
- C. We need both personal morning revival and corporate morning revival with companions.
- D. We need to be revived every morning to be renewed day by day.

Reference: *The Holy Word for Morning Revival: Topics for New Believers*, Vol. 1, Chapter 5

Lesson 12: The Truth of the Kingdom and Christ's Second Coming

Scripture Reading: Rom. 14:17; Matt. 13:43; Rev. 22:20; 2 Tim. 4:8

I. The truth of the kingdom:

- A. The reality of the kingdom of the heavens is the reality of the overcoming church life.
- B. The appearance of the kingdom of the heavens is the appearance of the Christendom.
- C. The manifestation of the kingdom of the heavens is the heavenly part of the millennial kingdom.
- D. We must live in the reality of the kingdom of the heavens today in order to participate in the manifestation of the kingdom of the heavens.

II. Christ's second coming:

- A. The signs of Christ's second coming and the consummation of the age
 - 1. The restoration of Israel
 - 2. The rebuilding of the holy temple
 - 3. The great tribulation
 - 4. The Antichrist
 - 5. The rapture of the saints
- B. We should love the Lord's appearing, await it, and take it as an encouragement.

Reference: *The Holy Word for Morning Revival: Topics for New Believers*, Vol. 2, Chapter 13

Section VI: Outlines for Home Training Series #2

Lesson 1: Praying with Spiritual Companions

Scripture Reading: Matt. 18:19; 1 Thess. 2:19-20; 2 Tim. 2:22; Exo. 34:3; Rom. 12:2

- I. In addition to Christ, the Bible, and the church, a Christian must have Christians other than himself—Matt. 18:20**
 - A. In the church a brother should seek out one or two brothers while a sister should look for one or two sisters to be their spiritual companions.
 - B. Because of these perilous times, we need more companions. If we have four companions to support us from each direction, we will not fall, regardless of what storm may come.
 - C. If we love the Lord, we should be able to go to any young brother or sister, not caring for what they are like.

- II. We need to form a nucleus with the saints to whom we are related—2 Tim. 2:22**
 - A. If we would bear fruit, we must do so corporately, and the first step in bearing fruit corporately is to form a nucleus.
 - B. Once we have formed the nucleus, the primary matter that we should attend to is prayer.
 - C. How much the Spirit can fill you within depends on how much room you give Him.

Lesson 2: Making a Prayer List to Pray for New Ones

Scripture Reading: 1 Tim. 2:1, 4; Luke 18:41; Acts 13:52

I To have a successful contact with sinners, we must be those who pray at all times—1 Thes. 5:17; Luke 18:1

- A. We should first put the names of all the persons we know—our relatives, neighbors, classmates, and friends—on a list and check one by one whether each one has been saved.
- B. Then we should consider each name and seek the Lord's guidance.

II There is the need of the real prayer among us—Luke 18:41

- A. Many prayers that we pray actually are not prayers. They are repetitions of statements according to our tradition. The real burden of prayer is not a composition.
- B. We need to be desperate. The going on of the vital groups to gain the increase should be a life or death matter with us.
- C. We should pray and pray until the Lord answers our prayer. We should not be discouraged or disappointed, but have the full assurance that He will fulfill His word.

Lesson 3: Making Friends for the Gospel

Scripture Reading: Luke 16:9; Matt. 11:19; 2 Chron. 20:7; James 2:23b

I The Bible says that Jesus is a friend of sinners—Matt. 11:19

- A. A friend is a person whom one loves in an extraordinary relationship. Friendship is a relationship that is out of the ordinary that pays no regard to status.
- B. The Bible calls Abraham the friend of God (2 Chron. 20:7; James 2:23b). God was able to be a friend to Abraham because He put aside His own status. Abraham also put aside his status. In this way the two became friends with each other.

II In order to preach the gospel in the best way, we have to be those who are very much interested in people—Gen. 3:9; John 11:35

- A. For the sake of our gospel preaching, we must learn to be attractive persons. Christians who preach and minister Christ must be attractive.
- B. Our first burden in this training is that every trainee would be burdened to go to visit people in order to preach the gospel to them.
- C. The first and best way is to visit your close relatives.
- D. The second group of people we have to visit is our neighbors.
- E. We must also visit our friends, colleagues, and schoolmates.

Lesson 4: Witnessing for the Lord

Scripture Reading: Acts 1:8; John 4:29; Mark 5:19

I In Acts 1:8 the Lord said that the disciples would receive power to be His witnesses.

This shows that every believer should be a witness of the Lord—Acts 1:8; Acts 22:15

- A. New believers need to learn to witness to others from the very beginning. This is something we have to do for the rest of our lives.
- B. As long as we have the Lord's life, we are witnesses. A witness does not need eloquence or even any gift.

II Every Christian has an obligation to be a witness and to introduce the Lord to others— Isa. 55:4; Acts 1:8

- A. The moment she saw the Lord, the Samaritan woman opened her mouth to invite others to find out whether He was the Christ (John 4:29)
- B. After the demon possessed man was saved, the Lord said to him, "Go to your house, to your own people, and report to them what great things the Lord has done for you, and how He has had mercy on you" (Mark 5:19)
- C. In contacting sinners, we must learn to speak Christ.
- D. We must uphold the torchlight of the gospel and must light everyone around us. Let every Christian go forth to light others. The testimony of the gospel needs to go out from us until the Lord's return.

Lesson 5: Preaching the Gospel Using *The Mystery of Human Life*

Scripture Reading: Acts 28:31; Matt. 28:18-19

I For the church to have a future, we must bring people in and continually multiply— John 15:2; Gen. 9:7; Heb. 6:14

- A. When the new ones come in, our prayers will be fresh, and the church will be enlivened.
- B. To prepare ourselves to preach the gospel, we first must consecrate ourselves, give ourselves, to the Lord.

II We must give ourselves to be trained in how to talk with people and how to bring people to the Lord—John 1:46; 4:28-30

- A. We can go directly to the booklet *The Mystery of Human Life*. To use this booklet, we must become very familiar with its contents, and we should not follow it legally or read every word.
- B. In a living way, in a striking way, in an attracting way, we should present the points to them from this booklet. Then when they are ready, we can lead them to call upon the name of the Lord. We should not speak too much, and we should not waste any time.
- C. We should exercise the Lord's authority and act according to the Lord's command, leading them to believe, be baptized, and be saved.

Lesson 6: Consecrating for the Gospel

Scripture Reading: Mark 10:29-30; 1 Cor. 9:23; 1 Tim. 1:16

I There must be an absolute consecration. Otherwise, there is no gospel fire—Luke 12:49

- A. Individually, we only need to check our consecration. If there is a problem with our consecration, there is a problem with the spirit;
- B. Fire is from the Lord. The Lord casts this fire on earth. This fire is also the gospel. It enables us to serve, to withstand persecution, and even to sacrifice our lives;
- C. We consecrate to God according to the light we have received. We can only consecrate according to what we have received, according to what our spiritual eyes can see.

II In order to take the Christian confession as our primary profession, we need a practical consecration. Today the gospel has lost the impact it had at the beginning. This is because no one is forsaking everything—Luke 14:33

- A. In order to take the Christian confession as our primary profession, we need a practical consecration;
- B. In Acts, first we have the twelve apostles and then one hundred twenty people. Later three thousand and then five thousand people were saved. The ones who were saved followed the example of the twelve apostles;
- C. Consecration is not mainly offering our possessions to God, but offering ourselves and our heart to God. This kind of consecration is acceptable and blessed by God.

Lesson 7: Being Filled with the Holy Spirit

Scripture Reading: Luke 24:29; Joel 2:28-32; Acts 2:4-5, 8

I The Lord not only has commissioned us with the gospel, charging us to preach it; He has also given us the power that enables us to preach the gospel—Matt. 28:19; 2 Cor. 13:3

- A. The Holy Spirit we received through salvation is the Triune God. He is to be not only our life but also our power.
- A. Doctrinally, there are two aspects to our receiving of the Spirit. Experientially, however, the two aspects are not in sequence.

II The way to be filled outwardly—Acts 2:4; 6:4; 1 John 1:9

- A. By the accomplished baptism in the Holy Spirit (Acts 1:5; 2:4; 10:44-47; 11:15-17)
- B. By a proper standing with the Body to claim it by faith.
- C. Praying by exercising our spirit for the release of the Holy Spirit.
- D. Continuing steadfastly in prayer and in the ministry of the word (Acts 6:4)

Lesson 8: The Key to Success in Door Knocking

Scripture Reading: 2 Tim. 1:7: Luke 14:21-23

I In order to be gospel preachers, we have to learn a few points—John 4:28, 24

- A. First, we must be “thick-skinned”, speaking with a wide-open mouth and releasing our spirit;
- B. The second point we have to learn for preaching the gospel is to open our mouth widely to speak everywhere.
- C. The third point that we have to learn in the preaching of the gospel is the release of the spirit.

II When we go door-knocking in the community and on the campuses, we must know how to do it—Matt. 10:6-15

- A. First of all, every time before we go out, we must have adequate and thorough prayer until we are filled with the Holy Spirit.
- B. Once we turn to our spirit and pray to the Lord, our inner being will be enlightened. We will sense many things that are improper, as though we have come to a mirror and seen our real situation.
- C. At that time, we have to confess our sins, the more the better. This will cause us to deal with our sins. When we have nothing more to confess is when the Holy Spirit fills us. Then we will have the boldness to go door-knocking.

Lesson 9: Follow-up Visit and Shepherding

Scripture Reading: John 2:25, 15:16, 21:15; Acts 2:46

I We need to learn from the Lord Jesus how to contact people—John 2:25; 3:1-21

- A. The Lord is willing to spend time even late at night to speak to only one person, not about miracles and revival but about life (John 2:23-3:3)
- B. Verses 3 and 4 of chapter 4 say, “He left Judea and went away again into Galilee. And He had to pass through Samaria.” Jesus had to pass this way because of one person who was chosen and predestinated by God. This example and that of Nicodemus show that it is worthwhile to spend time to talk to just one person (4:3-4)
- C. We should take the Lord Jesus as our example to be interested in imparting life and in helping others to be reborn and to drink the living water. This is the normal, daily preaching according to life, not according to miracles.

II We should learn to feed and keep those whom we have led to the Lord—John 15:16; Acts 2:46

- A. Feeding, nourishing the new ones is much harder than gaining the sinners.
- B. We need to go back to the newly baptized ones as soon as possible. We should go back to them either the next day or at the least after two days.
- C. No shepherding can be prevailing if we do not have a love for people, an interest in them, a burden for them, and adequate prayer. Love, interest, burden, and prayer are the essential, basic elements of proper shepherding.

Lesson 10: Practicing Persistently to Build Up the Habit of Gospel Living

Scripture Reading: 2 Tim. 4:2; Luke 14:21-23

I We all must exercise our persistence, patience, and faith to visit and preach the gospel to people—1 Cor. 13:4; 2 Pet. 1:6

- A. The way of persistently preaching the gospel by visiting people is not only profitable but also prevailing.
- B. Then we will surely bring some into the church life, and many others will also believe and be baptized into the name of the Lord Jesus.

II We need to establish a habit of preaching the gospel—Acts 28:30

- A. The principle of door-knocking is to begin from “Jerusalem” and then to go to “all Judea and Samaria and unto the uttermost part of the earth” (Acts 1:8), that is, from near to far, from the center to the circumference.
- B. In each locality, from the beginning of the year to the end, at least one-fourth of the saints should go out door-knocking. This is the secret of the blessing on the church.
- C. Whether or not we have the opportunity, we need to be ready. To “be ready” means being urgent, attentive, and on the alert.
- D. A normal church is not merely one in which the members stand to speak something in the meetings. This is only a small part of our service. The main part of the service in the church is a daily gospel life and shepherding.

Lesson 11: Feeding the Babes in Christ

Scripture Reading: 1 Thes. 2:7; Matt. 24:45

I We need to be rescued from a formal, lukewarm condition by having a genuine heart of care for others—Rev. 3:16; Phil. 1:12

- A. We should invite new ones. We must take care of unbelievers for the Lord's sake. We should invite some new ones and younger ones. If someone comes to our meeting, we can invite him for fellowship. Then we will see a result.
- B. Wherever we live, we influence the community. But we must purposely form teams to go to the campuses to reach the young people. If we do this with much prayer, a good number will be brought in. Let September be the time to make contact and October the month to reap.
- C. One secret you have to learn and always remember is that you are dealing with babes. This will safeguard you, and this will open the way for you to render the proper help to them.

II We should learn to care for the home meetings in a flexible way—Matt. 25:36; Acts 15:14

- A. Before visiting the new ones in the home meetings, some time should be given for preparation. In that time of preparation, there should be some fellowship among the members of the visiting team concerning the goal of the home meeting.
- B. Whatever we do in all kinds of meetings must be living, stirring, and something the Spirit can use to inspire and unveil something to people concerning the mystery of God.
- C. When you minister Christ, stressing His being subjective, not only will the new one receive some help, but also those who are taking care of the home meeting with you will receive some help.
- D. "From 1940 to 1943 in the church in Chefoo, I began to learn how to visit the homes and how to take care of new believers."

Lesson 12: Bearing Remaining Fruit

Scripture Reading: John 15:16; 1 Pet. 2:2-3

I According to the New Testament, we first have to see that we are priests of the gospel and that we need to offer some sacrifices to God—2 Pet. 2:9

- A. As a priest of the gospel, you must take action with patience. It is not so easy to get one person saved, and it is not easy to raise up one person.
- B. We must practice this by endeavoring with endurance, with longsuffering, with patience, with love, with care, and with faith.
- C. We have the pure gospel, the highest gospel, yet we do not have the increase because we do not go out to get it with patience and faith. You must go out.

II We should labor persistently with endurance to bear remaining fruit—Mark 4:20; John 15:16

- A. Many of us are abnormal because we have been fruitless. Therefore, we must go to the Lord to confess our fruitlessness to Him and stay in His presence and radiance for some time.
- B. We need to be earnest in our intention to bear fruit. If we will go out just once a week for only forty-four weeks a year for three full years, we could gain six as remaining fruit.
- C. The Lord's desire is for remaining fruit. The problem is that we have never built up a habit to labor persistently over a long period of time.

Section VII: Outline for Home Training Series #3

Lesson 1: The Church as the House of the Living God

Scripture Reading: 1 Tim. 3:15; Eph. 1:23; Eph. 2:19; 1 Tim. 3:16; Psa. 36:8; Psa. 36:9

- I. “But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth” — 1 Tim. 3:15**
- A. God is living; the living God is living, moving, and speaking among us.
 - B. We are the house of the living God.
- II. “Which is His Body, the fullness of the One who fills all in all”—Eph. 1:23**
- A. The Body of Christ is His fullness; the fullness of Christ becomes His expression.
 - B. We must enjoy the riches of Christ to become the full expression of Christ.
- III. “So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God” —Eph. 2:19**
- A. All believers are born of God into His house; the Jews and the Gentiles are folks of the same family.
 - B. We all are members of God’s unique universal family.
- IV. “And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory” —1 Tim. 3:16**
- A. The church is the house, the pillar and the base, and the mystery of godliness; godliness refers to God expressed.
 - B. The great mystery of godliness—Christ lived out of the church.
- V. “They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures” —Psa. 36:8**
- A. God desires man to enjoy him by eating and drinking Him.
 - B. The temple is the fullest expression of God as our enjoyment; the enjoyment of the Lord will bring us into the church life.
- VI. “For with You is the fountain of life; / In Your light we see light” —Psa. 36:9**
- A. God Himself is the very life; life is in the light.
 - B. Light is in God’s word.

Lesson 2: Being Sanctified on the Lord's Day

Scripture Reading: Mark 16:9; Psa. 118:24; Acts 20:7; Rev. 1:10; 1 Cor. 16:2; John 20:19-22

- I. “He had risen early on the first day of the week” —Mark 16:9**
- A. The Lord's Day is the first day of the week.
 - B. This day is a special day in the New Testament.
- II. “This is the day that Jehovah has made; / Let us exult and rejoice in it” —Psa. 118:24**
- A. The day that Jehovah has made is the day of the Lord's resurrection.
 - B. We must exult and rejoice on this day.
- III. “And on the first day of the week, when we gathered together to break bread” —Acts 20:7**
- A. One thing we must do on the first day of the week is remember the Lord.
 - B. The breaking of bread signifies two things: First, it is the declaration of our fellowship with God, and second, it is the declaration of our fellowship with the Body.
- IV. “I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet” —Rev. 1:10**
- A. The Lord's Day is a day that particularly expresses the Lord and is for the Lord.
 - B. The Lord's Day is a day for us to see visions.
- V. “On the first day of the week each one of you should lay aside in store to himself whatever he may have been prospered, that no collections be made when I come” —1 Cor. 16:2**
- A. Offering material goods to the Lord on His day is something that we should start practicing the moment we believe.
 - B. Giving offerings should be in resurrection; “Lord, I bring to You what I have gained and offer it to You.”
- VI. “When therefore it was evening on that day, the first day of the week, ...where the disciples were, Jesus came and stood in the midst and said to them, ...Receive the Holy Spirit.” —John 20:19-22**
- A. The disciples received the Holy Spirit on the evening of the day of resurrection.
 - B. The disciples declare and praise the Father in the church.

Lesson 3: The Lord's Day Meeting

Scripture Reading: 1 Cor. 14:16; Deut. 16:16-17; Acts 20:7; Rom. 1:9; Eph. 5:19; Heb. 13:15

- I. **“What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation...Let all things be done for building up” —1 Cor. 14:26**
 - A. We should have something of the Lord to share with others when coming to the meeting.
 - B. Our meeting is an exhibition of Christ where we present the Christ that we experience.

- II. **“Three times a year all your males shall appear before Jehovah your God in the place which He will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles. And they shall not appear before Jehovah empty-handed; Each man shall give as he is able to give, according to the blessing of Jehovah your God, which He has given you” —Deut. 16:16-17**
 - A. The worship in the Old Testament time was to offer sacrifices.
 - B. We must labor on Christ that we may reap some produce of His riches to bring to the church meeting and offer.

- III. **“And on the first day of the week, when we gathered together to break bread, Paul conversed with them since he was to go forth on the next day; and he extended his message until midnight” —Acts 20:7**
 - A. The all-inclusive Christ is the allotted portion of the saints.
 - B. The good land is a type of the all-inclusive Christ; we need to labor on Christ to enjoy Him day by day.

- IV. **“God...whom I serve in my spirit” —Rom. 1:9**
 - A. God desires that we worship in spirit and truthfulness.
 - B. We need to show forth Christ in Spirit; in such a meeting, both we and God will be satisfied.

- V. **“Speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord” —Eph. 5:19**
 - A. To sing one of the hymns is better than to listen to a message.
 - B. We exhibit Christ by speaking one to another in hymns, psalms, and songs.

- VI. **“Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name” —Heb. 13:15**
 - A. Meetings are mainly for praising.
 - B. Praises issue from the adequate experiences and enjoyment of Christ.

Lesson 4: Singing Praises

Scripture Reading: 1 Cor. 14:26; Deut. 16:16~17; Acts 20:7; Rom. 1:9; Eph. 5:19; Heb. 13:15

- I. **“What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up” —1 Cor. 14:26**
 - A. The first thing in the meetings is to sing praises.
 - B. We must praise the Lord with all kinds of poetry.

- II. **“Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God” —Col. 3:16**
 - A. The meetings of God's children are in the principle of mutuality.
 - B. The content of our meetings are the word, the Spirit, singing, and praying.

- III. **“Speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord” —Eph. 5:19**
 - A. We need to spend some time to study the hymns.
 - B. We should choose the right hymns in the Lord’s table meeting.

- IV. **“And when they began to shout in song and to praise, Jehovah set ambushes for the children of Ammon, Moab, and Mount Seir, who were coming out against Judah; and they were struck” —2 Chron. 20:22**
 - A. We need to just praise the Lord, and the enemy will be defeated.
 - B. We need to be Christians who are joyful, praising, and full of rejoicing.

- V. **“I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You” —Heb. 2:12**
 - A. We need to praise in the midst of the church.
 - B. We must make a joyful noise to praise the Lord.

- VI. **“And I heard as it were the voice of a great multitude and like the sound of many waters and like the sound of mighty thunders, saying, Hallelujah” —Rev. 19:6**
 - A. The sound of praises must also be something of majesty, something of weight and pleasant to all the ears.
 - B. We must exercise to sing the praises in the meetings.

Lesson 5: The Bread-Breaking Meeting

Scripture Reading: Acts 20:7; 1 Cor. 10:16-17; Luke 22:19-20; Heb. 2:12; 1 Cor. 11:26; 1 Cor. 11:28-19

- I. “And on the first day of the week, when we gathered together to break bread, Paul conversed with them since he was to go forth on the next day; and he extended his message until midnight” —Acts 20:7**
 - A. Eating the Lord’s supper is to remember the Lord.
 - B. We should live by eating and drinking the Lord.

- II. “The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ? Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread” —1 Cor. 10:16-17**
 - A. Partaking of the Lord’s table is to have fellowship with all the saints.
 - B. We have to come on time to the Lord’s table meeting.

- III. “And He took a loaf and gave thanks, and He broke it and gave it to them, saying, this is My body which is being given for you; do this in remembrance of Me. And similarly the cup after they had dined, saying, this cup is the new covenant established in My blood, which is being poured out for you” —Luke 22:19-20**
 - A. Every bread-breaking meeting should be focused; the Lord must be the goal.
 - B. Everyone must coordinate and cooperate to reach a climax in every meeting.

- IV. “I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You” —Heb. 2:12**
 - A. For the worship of the Father, we should take the Father as the center.
 - B. We should strengthen the spiritual supply through hymns.

- V. “For as often as you eat this bread and drink the cup, you declare the Lord's death until He comes” —1Cor. 11:26**
 - A. We should have the expectation of the breaking of bread, until He comes.
 - B. We should live a holy, sinless life.

- VI. “But let a man prove himself, and in this way let him eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not discern the body” —1 Cor. 11:28-29**
 - A. We must prove ourselves and discern the Body.
 - B. We should not eat the bread and drink the cup unworthily.

Lesson 6: Eating the Bread and Drinking the Cup to Remember the Lord

Scripture Reading: Luke 22:19; Matt. 26:26-28; 1 Cor. 11:26; 1 Cor. 10:21; Heb. 2:12; Acts 20:7

- I. “And He took a loaf and gave thanks, and He broke it and gave it to them, saying, This is My body which is being given for you; do this in remembrance of Me” —Luke 22:19**
 - A. Eating the bread and drinking the cup is the eating of the Lord’s supper in remembrance of the Lord.
 - B. By this symbol, we should consider all that He has done for us.

- II. “...Jesus took bread ...broke it and gave it to the disciples and said, Take, eat; This is My body, which is given for you; this do unto the remembrance of Me; And He took cup... and He gave it to them, saying, Drink of it, all of you, For this is My blood of the covenant, which is being poured out for many; this do, as often as you drink it, unto the remembrance of Me” —Mat 26:26-28**
 - A. Eating, drinking, and enjoying the Lord is the truly remembering of Him.
 - B. We should live by Him as our life and our life supply.

- III. “For as often as you eat this bread and drink the cup, you declare the Lord’s death until He comes” —1 Cor. 11:26**
 - A. Eating the bread and drinking the cup are also to display the Lord’s death.
 - B. Our eating the bread and drinking the cup of the Lord’s table are to declare the Lord’s Death.

- IV. “You cannot drink the Lord’s cup and the demons’ cup; you cannot partake of the Lord’s table and of the demons’ table” —1 Cor. 10:21**
 - A. The stress in attending the Lord’s table is the fellowship with the saints.
 - B. We fellowship with all the saints in this mystical Body.

- V. “I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You” —Heb. 2:12**
 - A. Worshipping the Father is with the Father as the center.
 - B. The Lord leads us, who are the many sons, with Him to the Father.

- VI. “And on the first day of the week, when we gathered together to break bread” —Acts 20:7**
 - A. The breaking of bread is the remembering of the Lord in resurrection.
 - B. We may evaluate the situation for the time of conducting the breaking of bread.

Lesson 7: The Recovery Version of the Holy Bible and the Holy Word for Morning Revival

Scripture Reading: 2 Tim. 3:16; Isa. 28:10; Psa. 119:130; Prov. 4:18; Eph. 6:17-18; John 6:63

- I. “All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness” —2 Tim. 3:16**
 - A. Each new Bible translation inherits from previous translations, opens the way for later ones, and goes further.
 - B. The Recovery Version is the “crystallization” of the understanding of the divine revelation which the saints everywhere have attained to.

- II. “For his words are: Rule upon rule, rule upon rule; / Line upon line, line upon line; / Here a little, there a little” —Isa. 28:10**
 - A. The footnotes stress the revelation of the truth, the spiritual light, and the supply of life.
 - B. The cross references lead to other matters related to the spiritual revelation in the divine Word.

- III. “The opening of Your words gives light, / Imparting understanding to the simple” — Psa. 119:130**
 - A. The Recovery Version presents the truth and ministers the life supply.
 - B. It helps us to solve the common and hard problems in the New Testament and opens up the books of the Bible.

- IV. “But the path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day” —Prov. 4:18**
 - A. The Christian revival occurs in the morning.
 - B. Our spirit will be enlivened, and our whole being will have a revival.

- V. “And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, By means of all prayer and petition” —Eph. 6:17-18**
 - A. We need to repeat-read, emphasize-read, vitalize-read, and pray-read.
 - B. It causes others to receive the life supply

- VI. “It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life” —John 6:63**
 - A. Only Christ is reality, and only the Spirit gives life; when we use our spirit, we touch life.
 - B. When enjoying the Lord with the morning revival materials, we have to exercise our spirit.

Lesson 8: The Prophesying Meetings

Scripture Reading: 1 Cor. 14:23, 26, 31; 2 Tim. 3:15a; Acts 5:20; 1 Tim. 1:3

- I. “For you can all prophesy one by one that all may learn and all may be encouraged” — 1 Cor. 14:31**
- A. In 1 Corinthians 14 prophesying does not include foretelling.
 - B. Prophesying is to speak forth God and to minister and dispense God to people.
- II. “If therefore the whole church comes together in one place...”—1 Cor. 14:23**
- A. Two main categories of Christian meetings are the meetings of the ministry and the meetings of the church.
 - B. The meetings of the church depend upon mutuality.
- III. “What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up” —1 Cor. 14:26**
- A. Everyone has something, just as the children of Israel brought the produce of the good land to the feast and offered it to the Lord.
 - B. We should not wait for inspiration; we should exercise our spirit to present what we have prepared.
- IV. “And that from a babe you have known the sacred writings” —2 Tim. 3:15a**
- A. The first basic constituent of a prophecy is the personal knowledge of the Scriptures.
 - B. The second basic constituent of a prophecy is the personal experiences of life.
- V. “Go and stand in the temple and speak to the people all the words of this life” —Acts 5:20**
- A. The first constituting element of prophesying is God’s living word of life.
 - B. The second is the instant inspiration of the Spirit.
 - C. The third is the view through the enlightening of the divine light.
- VI. “Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things” —1 Tim. 1:3**
- A. We should not teach things different from God’s economy.
 - B. We need to avoid not caring for the flow of the meeting.

Lesson 9: Everyone Prophesying for the Lord

Scripture Reading: 1 Cor. 14:1, 4, 31; Jer. 15:16; Acts 5:20; Mark 16:15

- I. “For you can all prophesy one by one that all may learn and all may be encouraged” — 1 Cor. 14:31**
 - A. The meanings of prophesy are to speak for, to tell forth, and to foretell.
 - B. Prophesying is to speak for Christ, to speak forth Christ, and to minister and dispense Christ into people.

- II. “He who speaks in a tongue builds up himself, but he who prophesies builds up the church” —1 Cor. 14:4**
 - A. Prophesying develops the believers’ capacity in the divine life.
 - B. We need to edify the believers in life and in truth, and build them up into the Body of Christ.

- III. “Pursue love, and desire earnestly spiritual gifts, but especially that you may prophesy” —1 Cor. 14:1**
 - A. All the believers have the capacity to prophesy.
 - B. We all should pursue, seek, and desire earnestly to prophesy.

- IV. “Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / ...O Jehovah, God of hosts” —Jer. 15:16**
 - A. We enjoy the Lord every morning by pray-reading, and we put together all the inspirations of the first six days to compose a prophecy for a three-minute speaking on the Lord’s Day morning.
 - B. The prophesying has to be living and organic.

- V. “Go and stand in the temple and speak to the people all the words of this life” —Acts 5:20**
 - A. We are revived every morning, write down the inspirations every day, and on Saturday compose a paragraph from these inspirations for prophesying.
 - B. We need to practice prophesying in our homes; when we go to the church meeting on the Lord’s day, we have something to speak.

- VI. “And He said to them, Go into all the world and proclaim the gospel to all the creation” —Mark 16:15**
 - A. We need to build up a habit of speaking the word of the Lord.
 - B. The husband and wife speak to each other, the parents speak to their children, and the students speak to their classmates.

Lesson 10: The Children's Work and the Young People's Work

Scripture Reading: Luke 18:16; 24:15; Rom. 16:1; 1 Tim. 4:12; Num. 1:3; John 21:15

- I. "But Jesus called them to Him, saying, Allow the little children to come to Me, and do not forbid them, for of such is the kingdom of God" —Luke 18:16**
 - A. The children need to receive spiritual cultivation in the church.
 - B. Families are brought in through the children.

- II. "I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea" —Rom. 16:1**
 - A. Sisters need to receive the burden to help with the children's work.
 - B. We need to be both a serving sister and a mother.

- III. "Let no one despise your youth, but be a pattern to the believers in word, in conduct, in love, in faith, in purity" —1 Tim. 4:12**
 - A. All the young people can take part in serving the children.
 - B. We need to perfect the junior high and high school brothers and sisters to assist in teaching the children.

- IV. "From twenty years old and upward, all who are able to go forth for military service in Israel, you and Aaron shall number them by their companies" —Num. 1:3**
 - A. Young people are used by God particularly to turn the age.
 - B. The future of the church hinges on the young people.

- V. "And while they were talking and discussing, Jesus Himself drew near and went with them" —Luke 24:15**
 - A. We need to emphasize practicality instead of stressing doctrines.
 - B. We need to spend time to study the problems of the young people in their practical living.

- VI. "Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs" —John 21:15**
 - A. The spirit that God gave us is of love; all depends on love.
 - B. We must learn to shepherd one another.

Lesson 11: Laboring on Christ in our Daily Life

Scripture Reading: Col. 2:16-17; 3:16; Rom. 10:12; 1 Cor. 10:4; John 6:57; Gal. 5:25

- I. “Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath, Which are a shadow of the things to come, but the body is of Christ” —Col. 2:16-17**
 - A. We enjoy Christ daily, weekly, monthly, and yearly.
 - B. Christ is the good land; we need to live a life of laboring on Christ.

- II. “... There is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him” —Rom. 10:12**
 - A. Christ is our very breath.
 - B. The Lord is rich to all who call upon Him.

- III. “And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ” —1 Cor. 10:4**
 - A. Christ is our drink.
 - B. We need to drink Christ by praying.

- IV. “As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me” —John 6:57**
 - A. Christ is our food.
 - B. We need to contact the Word with our spirit.

- V. “If we live by the Spirit, let us also walk by the Spirit” —Gal. 5:25**
 - A. Christ is the all-inclusive land.
 - B. We need to live and walk in Him.

- VI. “Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God” —Col. 3:16**
 - A. We need to sing the Word.
 - B. We need to sing and praise the Lord day by day.

Lesson 12: What Are We?

Scripture Reading: John 1:22; 18:37; 2 Pet. 1:12; Hab. 3:2; Col. 1:18; Eph. 4:4

- I. “They said then to him, Who are you, that we may give an answer to those who sent us? What do you say about yourself” —John 1:22**
- A. Our origin—we serve God.
 - B. We serve God according to the Bible.
- II. “Therefore I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth” —2 Pet. 1:12**
- A. God has given us a special calling.
 - B. We need to be established in the present truth.
- III. “Pilate said therefore to Him, So then You are a king? Jesus answered, You say that I am a king. For this I have been born, and for this I have come into the world, that I would testify to the truth. Everyone who is of the truth hears My voice” —John 18:37**
- A. From the sixteenth century on, there were significant recoveries.
 - B. The recovery of truth from the sixteenth century to the eighteenth century.
- IV. “O Jehovah, revive Your work / In the midst of the years; / In the midst of the years make it known; / In wrath remember compassion” —Hab. 3:2**
- A. The discovery of God’s truth in the nineteenth century.
 - B. The revival work of the Holy Spirit in the twentieth century.
- V. “And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things” —Col. 1:18**
- A. The cumulative revelations of God and His work today.
 - B. Christ is the centrality and the universality of God.
- VI. “One Body and one Spirit, even as also you were called in one hope of your calling” —Eph. 4:4**
- A. We sound out the call to God’s children to return to God’s central purpose.
 - B. All of God’s truth The church is the starting point of all of God’s truth.

Section VIII: Helpers' Weekly Exercise Records

Helper's Weekly Exercise Record (First Six Lessons)

Helper: _____

New One: _____

Host (if any): _____

Home Training Series #: _____

Date When Home Training Started: _____

In the form below, please mark the date and the means you contacted the new one:

	Date & Means (WhatsApp, Phone, Face to Face) of Contacts with New One			Date of Review (Preferably Face to Face)
Lesson 1	1:	2:	3:	
	4:	5:	6:	
Lesson 2	1:	2:	3:	
	4:	5:	6:	
Lesson 3	1:	2:	3:	
	4:	5:	6:	
Lesson 4	1:	2:	3:	
	4:	5:	6:	
Lesson 5	1:	2:	3:	
	4:	5:	6:	
Lesson 6	1:	2:	3:	
	4:	5:	6:	

Please write any testimonies of the exercise below:

Helper's Weekly Exercise Record (Last Six Lessons)

Helper: _____

New One: _____

Host (if any): _____

Home Training Series #: _____

Date When Home Training Started: _____

In the form below, please mark the date and the means you contacted the new one:

	Date & Means (WhatsApp, Phone, Face to Face) of Contacts with New One			Date of Review (Preferably Face to Face)
Lesson 7	1:	2:	3:	
	4:	5:	6:	
Lesson 8	1:	2:	3:	
	4:	5:	6:	
Lesson 9	1:	2:	3:	
	4:	5:	6:	
Lesson 10	1:	2:	3:	
	4:	5:	6:	
Lesson 11	1:	2:	3:	
	4:	5:	6:	
Lesson 12	1:	2:	3:	
	4:	5:	6:	

Please write any testimonies of the exercise below:

Appendix I: Gospel Living Exercise Record (Series #2)
Building up a Gospel Living – From Vital Companions to Gospel
Companions (First Six Lessons)

Helper: _____

New One: _____

Host (if any): _____

Exercise Period: From _____ to _____

	Whom did you and your new one pray for?	Whom did you and your new one preach gospel to?	Comments
Lesson 1			
Lesson 2			
Lesson 3			
Lesson 4			
Lesson 5			
Lesson 6			

Please write down your testimony of establishing a gospel living with your new one:

Home Training Series #2
Building up a Gospel Living – From Vital Companions to Gospel
Companions

Gospel Living Exercise Record
(Last Six Lessons)

Helper: _____

New One: _____

Host (if any): _____

Exercise Period: From _____ to _____

	Whom did you and your new one pray for?	Whom did you and your new one preach gospel to?	Comments
Lesson 7			
Lesson 8			
Lesson 9			
Lesson 10			
Lesson 11			
Lesson 12			

Please write down your testimony of establishing a gospel living with your new one: